

# T VVO T R E A T I S E S :

THE ONE  
Of Good CONSCIENCE;  
Shewing the Nature, Meanes,  
Markes, Benefits, and Neces-  
tie thereof.

THE OTHER  
*The mischiefe and misery of Scandalls,*  
both taken and given.

---

Both Published.

BY  
IER: DYKE, Minister of Gods  
Word at Epping in Essex.

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The Sixth Edition corrected.

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LONDON,  
Printed by A. M. for Robert  
Milbourne. 1635.



GOOD  
CONSCIENCE,  
OR,  
A TREATISE  
SHEWING THE  
Nature, Meanes, Markes,  
Benefit, and Necessitie  
thereof.

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LVKE 10. 42.  
*One thing is necessarie.*

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GOOD  
CONSCIENCE

BY J. R. STRAUB

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# TO THE RIGHT

Worshipfull, Sir F R A N C I S  
B A R R I N G T O N, Knight and  
*Baronet, a Patron and pattern of  
Pietie and good Conscience.*

## RIGHT WORSHIPFUL,

**T**hat which the Apostle *Paul* speakes of a mans desire of the office of a Bishop, may be truly spoken of every one who desires to gaine men to the love of a good Conscience, that *hee desires a worthy Worke* : Yea, it is the worke which is, and ought to bee made the scope and drift of the worthy worke of the Ministry. And therefore it is, that he, that desires the calling of the Ministerie, desires a worthy worke, because of this worthy worke of bringing men to good Conscience, A worke at which all worke and books should specially ayme: Conscience is a book, one of those books that shall be opened at the last day, and to which men shall be put, and by which

*Vniuersaliter liber est pro-  
pria consci-  
entia, & ad  
hunc librum  
discutiendū  
& emendandū  
omnes  
alij inventi  
sunt, Bern. de  
Conf.*

## THE EPISTLE.

they shall be judged. Therefore to the directing, informing, and amending of this booke should all other bookes specially tend. Yea *Salomon* seemes to call men off from all other bookes, and studies, to the study of this so necessary a point, the keeping of a good Conscience: *Of making many bookes, (saith he) there is no end, and much study is a weariness of the flesh; Let us heare the conclusion of the whole matter, Feare God and keep his Commandments, for this is the whole dutie of man.* As if his advice tended to this, to neglect all studies in comparison of that study which aims at the getting & keeping of a good Conscience. It would be exceeding happy with us, if this study were more in request amongst us. Wee seeme to live in those dayes fore-told by the Prophet, wherein *the earth should bee filled with the knowledge of the Lord.* We are blessed that live in so cleare a Sunne-shine of Gods truth, but yet the grieve is, that through our owne default, our Sunne-shine is but like the winter light, all light, little or no heate, and we make no other use of our light, but onely to see by, not to walke and work by, In the first re-entrance of the Gospell amongst us, how devout,

Eccles. 12.  
12, 13.

Isa. 11. 9.

## DEDICATORY.

devout, holy, zealous, and men renowned for Conscience were our Martyrs, and our first Planters, Preachers, & professors of Religion? They had not generally the knowledge and learning, the world now hath, nor the world now the Conscience they then had. There bee now better Scholers, there were then better Men: they were as excellent for Devotion, as our Times are for Disputation. It is an excellent sight to see such Christians as were the Romanes; *Full of goodness, filled with all Knowledge.* It is pitty that ever so lovely a paire should be fundred. Yet if they be parted, it is best being without that which with most safetie may be spared. A good Conscience is sure to doe well, though it want the accomplishment of Learning, and greater measures of Knowledge and Vnderstanding. But take Learning from a good Conscience, and it is but a Ring of gold in a Swines snout; or that which is worse, *A thorne in a Drunkards hand.* Learning is to bee highly apprized; Riches, Honours, and all other earthly blessings are vile to it. But yet though it take place of all other things, yet must it give good Conscience the wall and upper-hand, as

Antiqua sapientia nihil aliud quam facienda & vitanda praecepit, & tunc longe meliores erant viri. Postquam docti predicerunt, boni defant. Simplex enim illa & aperata virtus in obscuram & solerterem scientiam versa est, docerumque disputare non vivero, *Se-mo. epist. 56.*  
Rom. 15. 14

Prov. 26. 9.

THE EPISTLE.

Prov. 3. 33.

that which is farre before it in worth, vse, and necessitie. As *Salomon* of wisdome, so may it be said of good Conscience, *Shee is more pretious than Rubies, and all the things thou canst desire are not to be compared to her.* Gold and Rubies cannot so enrich a man as good Conscience doth, and yet alas the blindnesse of men, how willing are they in this case, with *a wilfull povertie?* Not Rubies, but handfulls of Barley, morsels of Bread, and Crusts are preferred before the invaluab'le treasure of a good Conscience.

After the many worthy endeavours therefore of so many as have bin before me in this worke of labouring men to a good conscience: I have adventured also to lend my weake strength to the same worke. If one or two witnessses preuale not, yet who knows what an whole *cloud* may doe? Though *Elijah* and *Elisha* bee the *Horsemen and Chariots of Israel*, yet the Footmen do their service in the battell, and *Apollo* may without offence wa-  
ter, where *Paul* hath planted.

Now these my poore endeavours such as they are, I am bold to publish under your Worshippfull name, and to put them foorth under your Patronage, entreating

you

## DEDICATORY.

you to countenance that in a Treatise, which you have so long countenanced in the practise. None so fit to bee a Patron of a Treatise of good Conscience, as he that hath bin a religious both professor, & protector of the practise therof. To haue a *Naile fastned in a sure place, the antiquity* of a long standing *Name, and Family*, to be hewen out of the Quarry of the best Stocks of Parentage, to have faire Lines, and a faire lot in outward possessions, to be blessed with a fruitfull Vine, and Olive plants, fairely growne and planted round about a man, all these are to bee held high honors, and great favours from the God of heaven. And with all these hath the Lord honoured your selfe. But yet your greatest honour that hath given lustre to all the rest, hath bin your love to the Truth, Religion, and a good Conscience. *Augustine* repented him that he attributed more to *Mallius Theodorus*, to whom he wrote a booke, than he should have done, though otherwise hee were a learned and Christian man. A man may easily overshoot himselfe in the commendation of a good man, especially, if a great man. It shall suffice therfore to have said so li tle, and that to this end, that hereby, the

16. 22. 25.

Displicerant  
te illuc quod  
Mallio Theo-  
doro, adquem  
librum ipsum  
scripti, quā-  
vis docto &  
Christiano  
viro plus tri-  
bui quam de-  
berem. Aug.  
Rer. lib. 1.  
cap. 2.

THE EPISTLE, &c.

Prov. 17.6.

Prov. 16.1.

the World may know the reason of my choice of your Patronage of this Treatise. It would have bin an incongruity to have had the name of a person of an evill Conscience, prefixed before a booke of good Conscience. I desired a Patron suitable to my subiect. I presume the very subiect shall make the Treatise welcome to you: Be you pleased to afford your acceptance, as I will afford you my poore prayers, that the Lord who hath already set upon your head the *crowne of the Elders, Childrens Children, and one Crowne of glory here one earth, Age found in the wayes of righteousness,* would also in his due time give you that incorruptible *crowne of righteousness, and eternall glory in the heavens,* which that righteous Judge shall give to you, and to all those that in the wayes of a good Conscience waite for the blessed appearance of the Lord Iesus.

*Your Worships in all*

*Christian observance:*

IE R: D Y K E.

## The Contents of this TREATISE.

### The Text containes these Maine Heads.

The first maine head. Pauls Protestation of a good Conscience, where five things are considered.

1. What Conscience is.

2. What a good Conscience is. It is good with a two-fold goodness.

1. With the goodness of Integrity, and this integrity is threefold.

1. When being rightly principled by the VVord, it sincerely judges and determines of good & evill.

2. VVhen it doth excuse for good, and accuse for evill.

3. VVhen it urges to good, & restraines from evil.

2. With the goodness of Tranquilitie, and peace. Here are three sorts of Conscience discovered not to be good, viz.

1. The Ignorant  
2. The Secure  
3. The Seared

Conscience.

3. The means of getting & keeping a good Conscience.

1. To get and keepe the Conscience good, peaceably, or with the goodness of peace, three things required,

1. Faith in Christ's blood.

2. Repentance from dead workes.

3. The conশionable exercise of Prayer.

2. To get and keepe the Conscience good with the goodness of integrity, and to have it uprightly good, five things required, viz.

1. VValking before God.

2. Framing ones Course by the Rule of the VVord.

3. Frequent examination of the Conscience.

4. Hearkening to the voice of Conscience.

5. In cases of questionable nature, to take the surest and the safest side.

4. The markes and notes of a good Conscience: and they be seven.

1. To make Conscience of all sinnes and duties.

2. To make Conscience of small sinnes, & duties.

3. To effect a Ministry that speakes to the Conscience.

## The Contents of this TREATISE.

- 4. To doe duties, and avoid sin for Conscience sake.
- 5. Holy boldnesse.
- 6. To suffer for Conscience.
- 7. Consciencie, and perseverance in Good.

### 5. The Motives to a good Conscience, and they are five.

- 1. The incomparable comfort and benefit of it in all such times and cases as all other comforts falle a man, and wherein a man stands most in need of comfort. The Cases or times are five.

- 1. The Time, and case of Disgrace and Reproach.
- 2. The Time of common feare, &c. common calamity

- 3. The Time of sicknesse, or other Crosses.

- 4. The Time of Death.

- 5. The Time and day of judgement.

### 2. That a good Conscience is,

- 1. Contentment and satisfaction.
- 2. A feast for
- 3. Societie.

- 1. The Continuance.
- 2. Better than a feast for
- 3. Universallitie.

### 3. Without a good Conscience, all our best duties are

### 4. It is the Ship and Ark of Faith. (nought.

- 1. In this

- 2. The misery of an evil one

- 3. Perplexitie in respect of

- 4. Torment.

- 5. in the world to come.

### The second Maine Head. Ananias his insolent injunction Whereout is observed,

- 1. What is the respect a good Conscience finds in the world.

- 2. The impetuous injustice of the enemies of good conscience

- 3. Who commonly be the bitterest enemies of good conscience

- 4. That Vsurpers are Smiters.

- 5. What is a sad fore-runner of a Nations Ruine.

### The third maine head. Pauls Answere and Contestation Whereout is observed.

- 1. That Christian patience muzzels not a good Conscience from pleading its owne Innocencie.

- 2. The severitie of Gods Judgements upon the Enemies and Smiters of good Conscience.

- 3. The equity of Gods administration in his execution of Justice.

GOOD

# GOOD CONSCIENCE.

## ACTS 23.

1. And Paul earnestly beholding the Councell, said, Men and brethren, I have lived in all good Conscience untill this day.
2. And the high Priest Ananias commanded them that stood by, to smite him on the mouth.
3. Then said Paul unto him, God shall smite thee thou whited wall.

## CHAP. I.

*The Introduction of the Discourse following.*

**H**ere is no complaint so generall as this, that the world is naught. His experience is short and slender, which will not justify the truth of this complaint. And what think we, may the Cause be of the generall wickednes of our Times? Surely nothing makes *Ill Times*, but *Ill men*, and nothing makes *Ill men*, but *Ill consciences*. *Ill Conscience* is the source, and fountaine from whence comes all iniquities, which makes times here so ill. How well should

Mominus  
fuit iste non  
Temporum.  
S. p. 98.

should hee deserve that could amend ill times? There is a course if it would be taken, that would do the deed, and so cease the common complaint. *Elisha's* course in healing the waters of *Jericho* must be taken. They said of their waters, as wee of our times, *The water is naught, and the ground barren* 2 King.2.19. What course now takes *Elisha* for healing of the waters? *He went out unto the spring of the waters, and cast the salt in there*, ver. 21. *So the waters were healed*, ver. 22. The spring and fountaine of all actions good or evill is the Conscience, and all actions & courses of men are as their Consciences. Out of the heart are the issues of life, Prov.4.23. the heart and Conscience is the fountaine, every action of a mans life is an issue, a little rivelet, and a water passage thence. Are these waters then that issue thence *Naught*? The way to heale them is to *cast the salt into the spring*. Mend the Conscience and all is mended. *Good Consciences* would make *Good men*, and *Good men* would make *Good Times*. Lo here a project for the reformation of evill times.

Were this Project set on foot, and a good Conscience set up, how should we see prophanation of Gods holy Name, and

No erit fras-  
cus bonus  
nisi arboris  
boni. Muta  
cor, & mu-  
tabitur o-  
pus. Aug.  
de ver. Dom.  
Sermon. 12.

and Day, Injustice, Bribery, Oppression, Deceit, Adulteries, and Whoredomes, and all other Iniquities, how should wee see all these as our Savior saw Satan, *falling downe like lightning from heaven?* How should we see them come tumbling downe like so many *Dagons* before Gods Arke, yea tumbled downe, and broken to the stumps? The onely Arke that must dash, and ding downe these *Dagons*, is a good Conscience.

And if we would well weigh the matter, what is there equally desirable with a good Conscience? What is that men would have, but they desire to have it *Good*? And yet amongst all other things they desire to have *Good*, what little care to have the Conscience such? Wife, children, servants, houses, lands, ayre, food, raiment, who would not have these *good*? And yet that without which none of all these are good, nor will yield us any true good, that alone is neglected; and whilst men would have all other things *good*, yet their *consciences* & *themselves* are *naught*. Now alas, what good wil all other goods do us whilst this one, and this maine *Good* thing is wanting! How excellent is this *Good* above all other *good* things. A *good* wife,

Ecoe quid  
prodest ple-  
na bonisar-  
ea cum sit  
inanis Con-  
scientia/ Bo-  
na vis habe-  
re, & bonus  
non vis esse,  
tum quid est,  
quod vis ha-  
bere malū?  
Nihil om-  
nino, non  
uxorem, nō  
filium, non  
ancillā, vil-  
lam, tunicā;  
postremo nō  
caligam, &  
tamē vis ha-  
bere malam  
vitam. Roge-  
te, prepone  
viciniam,  
calige nra  
(sic Consci-  
entiam.)  
Aug. Ibid.

Vbi supra.  
Ipse ergo di-  
vidit bona  
sunt, sed ista  
omnia bona  
a bonis &  
malis haberet  
possunt. Et  
cum bona  
sunt bones  
tamen facere  
non possunt.  
Aug. de verb.  
Do. Serm. 5.

wife, good children, good land, &c. these may a man have, and yet he himselfe not *Good*; these find men sometimes *Good*, but make none so; these goods may a man have, and yet himselfe be naught. Not so with good Conscience, which no evill man can have, which whosoever hath, it makes him and all he hath *Good*. So great and so good a *Good*, why is it so much neglected?

Try we therefore and let us assay if by any meanes, Gods good ble sing giving assistance, we may be able to stir up men, and to worke them to regard so great and excellent a good. It may be at least some few may be perswaded, and may set upon this work of getting a good Conscience. If but some few, if but one be wrought upon, the labour is not in vain. If none, yet our worke is with our God, to whom *we are a sweet savor in Christ, in them that are saved, & in them that perish*, 2 Cor. 2.15

This portion of Scripture then which I have chosen for the ground of the following Discourse consists of three parts.

1. Pauls sober and ingenious *Profession*, and *Protestation*, ver. 1.
2. Ananias his insolent, and impetuous *Injunction*, ver. 2.

3. Pauls

3. Pauls zealous Answer and Contesta-  
tion, ver. 3.

1. The first is *Pauls Protestation* in these words, *Men and brethren I have lived in all good Conscience untill this day.* With this Protestation of a good Conscience *Paul* begins his Plea. And however to distinguish our selves frō Papists, we beare the name of *Protestants*, yet we shal never be found and good Protestants indeed till we can take up *Pauls Protestation*, that our care, indeavor, and course is to live in *All good Conscience*. A Protestant with a loose and a naughty Conscience hath no great cause to glory in his desertion of the Romish Religion. As good a blind *Papist*, as a halting *Protestant*. The *blind* and the *halt* were equally abominable unto the Lord.

*Paul* was here brought forth to answer for himselfe before the chiefe Priests and the Councell: And his Preface, as I said, to his intended Apology, if hee had not been injuriously interrupted, is a *Protestation* of the goodnes of his conscience, and this his good Conscience, or the goodnes of his Conscience he sets forth;

1. From his *Conversation* ~~in~~ *in* *reputat*, I have lived or conversed. A good conver-  
sation is a good evidence of a good Con-

science indeed, there can be no good conscience, where there is not a Converſing in good. It is not ſome moods and fits in ſome good actions & duties, from whence conſcience gaines the reputation of goodneſſe; but a good conuerſation, godly and religious in the generall tenour thereof, proves the conſcience worthy ſuch an ho-  
nor, as to be holden good. He may be ſaid to *have a* good conſcience that can be ſaid to *live* in a good conſcience. Many a man is frequent in the *City*, & yet canot be ſaid to live there. There a man lives where he hath his Conuerſe & Residence. A mans life is not to be measured by ſome few actions, in which at ſometime he may be found, but by his general course and conuerſation. God will judge every man not according to his *steps*, but according to his *wayes*. It were over-rigid censorious-  
neſſe to condemn a righteous man, and to question whether his Conſcience were good, because ſome steps of his have bin  
beside the way. We know for the generall, his way is good wherein he walkes, and therefore according to his good way we judge his Conſcience good. Contra-  
rily when we ſee a mans way for the generall to be evill, though ſometime hee  
may

may tread a right step or two, and chance to chop into the faire road for a rod or two, for this to judge a mans Conscience good, were a bottomlesse and a boundlesse Charitie: Every mans Conscience is as his life is.

2. From the *Generalitie* of his care and obedience, *In all good Conscience*. It must be *All good*, or it is *no good* Conscience at all. There be that live in *some* good Conscience; yea *Herod* seemes to have *much* good Conscience, hee did many things gladly, but yet *Paul* goes further, and lives not in *some*, not in *much*, but in *All good Conscience*.

3. From the *Sincerity* and *Integrity* of it *before God*. Before men how many have their consciences exceeding good, & yet their consciences are farre short of goodness, because they are not good *before God*, the judge of Conscience. Whilst Conscience is made onely of the Capitals of the second Table, or of the externals and ceremonials of the first, which duty is not done out of obedience to God and his Commandements; but a mans self either in his gaine, or in his praise is sought, and base ends are the first movers to good duties, here the Conscience, what ever

applause it hath from, or before men for it goodnesse ; yet, of God shall not be so esteemed. For that is not a good cōscience which is one outwardly, but which is one inwardly, whose praise is not of men but of God. And that hath its praise of God which is before God.

4. From his *continuance and constancie until this day*. To begin a good life and course, and to live in all good conscience, & that before God, are excellent things; but yet one thing is wanting to make up this goodnesse compleat. To be so for a day, or some dayes will not serve, but when a man can say at his last day, I have lived in all good Conscience *until this day*, that man may be safely judged to have a good Conscience indeed. Thus in these foure particulars doth the goodnes of *Pauls Conscience* appeare. It is not my purpose to confine my selfe, and to keep mee within those bounds alone : but to take a larger latitude, within the compasse whereof I will bring both those forenamed, and all other materiall points which this *Protestation* doth afford.

CHAP. II.

Conscience described.

The maine subject of this Protestation, and the ay me of this following discourse being concerning a *good Conscience*, for the more orderly handling thereof, consider these speciall s.

1. What *Conscience* is.
2. What a *good Conscience* is.
3. How a *good conscience* may be gotten and kept. The meanes of it.
4. How a *good Conscience* may be knowne. The marks of it.
5. The *Motives* to get and keepe a *good Conscience*.

1. *What Conscience is* : It may be thus described : *Conscience is a power and faculty of the soule taking knowledge, and bearing witnesse of all a mans thoughts, words and actions, and accordingly excusing or accusing, absolving or condemning, comforting or tormenting the same.* I know there be other definitions given by others more succinct, and neat, but I rather chuse this, though it may be not altogether so formall to the rules of Art. The rules of love and profit many times may

make bold to dispence with rules of Art. So I may be profitable, I care the lesse to be artificiall. It may suffice that this description is answerable to that Auditory for whose sake it was first intended. A plaine familiar description agrees well enough with such a people. For the better conceiving of it, let it be taken in pieces, and every parcell viewed severally.

*It is a faculty or power of the soule.* It is therefore called the *Heart*, *1 Ioh. 3.20.* *If our heart condemne us*, *Eccl. 7.22.* *Thine own heart knows that thou thy selfe likewise hast cursed others*, that is, thine own Conscience knowes. It is also called the *spirit of man*, *1 Cor. 2.11.* *For what man knowes the things of a man, save the spirit of man which is in him.* And *Rom. 8.16.* *The spirit it selfe beares witnesse with our spirit*, that is, with our Conscience. Not that Conscience is a spirit distinct from the subject of the soule, as *Origen* mistooke, but because it is a faculty of the soule, therefore the name that is oft given to the soule, is given to it. If it be asked in what part of the soule this facultie is placed, we must know that Conscience is not confined to any one part of the soule: It is not in the understanding alone, not in the memory, will,

will, or affections alone, but it hath place in all the parts of the soule, and according to the severall parts thereof hath severall Offices or acts.

*Taking Knowledge: Eccles. 7.22.* Thine owne heart knowes. Conscience is placed in the soule, as Gods spy, and mans superiour and overseer, and inseparable companion that is with a man at all times, and in all places, so that there is not a thought, word, or worke that it knowes not, and takes not notice of. So that that which David speakes of God himselfe, *Psa. 139. 3,4.* *Thou compassest my heart, and my lying downe, and art acquainted with all my wayes, for there is not a word in my tongue, but loe thou knowest it altogether. Whither shall I goe from thy spirit? If I ascend up to heaven, &c.* The same may be also said of conscience, Gods deputy; it is acquainted w<sup>th</sup> al our waies, not a motion in the mind, nor a syllable in the mouth, to which it is not privy: yea it is thus inseparably present with us not only to see, but also to set downe, to register, and to put downe upon Record all our thoughts, words, and works. Conscience is Gods Notary, and there is nothing passes us in our whole life good or ill, which Conscience notes

Nam quochque me verto  
vitia mea me sequuntur. ubi  
cunque vadis conscientia mea me non  
deserit, se praesens adsistit, &  
quicquid facio scribit. Idcirco quam  
humana subterfugiam judicia  
iudicium propriæ consi-  
jugere non valeo. Et si  
hominibus celo quod e-  
git, mihi-  
men (qui no-  
vi maius quod  
gessi) celare  
necesso. *Bein.*  
*de inter. Com.*  
*cap. 31.*

not downe with an indeleble character,  
which nothing can raze out but Christ's  
blood. Conscience doth in this kind, as  
Job wishes in another, *Job 19. 23, 24.* *Oh*  
*that my words were now written, Oh that*  
*they were printed in a booke, That they were*  
*graven with an iron pen, & laid in the rock*  
*for ever.* Conscience prints, and writes  
so surely, so indelebly, yea it writes mens  
sins as *Iudah* his sin was, *with a pen of iron,*  
*with the point of a Diamond, and they are*  
*graven upon the Table of their hearts, Ier.*  
*17. 1.* Conscience doth in our pilgrimage  
as travellers in their journey, it keepes a  
Diary, or a journall of every thing that  
passes in our whole course, it keepes a  
booke in which it hath a mans whole life  
pend. In regard of this office conscience  
is placed in the memory, and is the Register  
and Recorder of the soule.

*And bearing witness.* This we find.  
*Rom. 2. 15.* Their conscience also bearing  
witness. *Rom. 9. 1.* My conscience also bearing  
me witness. *2. Cor. 1. 12.* This testimony  
of our conscience. And this the end of  
the former office of the conscience. For  
therefore it is exact and punctuall in set-  
ting downe the particulars of a mans  
whole life, that it may bee a faithfull wit-  
nessse

nesle either for him, or against him. *For a faithfull witnesse cannot lie. Prou. 14.5.* This office it is ready to doe, at all times of triall, affliction, and most of all at the last day, the day of iudgement, when it shall be more solemnly called in to give in evidence. *Rom. 2.15.16. Their conscience bearing witnes, &c. In the day when God shall judge secrets of men.* At that day it shall especially witnes either for or against a man, if our life and actions have beene good, it will then doe like the true witnesse, *Pro. 14.25. A true witnes delivers soules.* If wicked & ungodly, it will deale with it as *Job* complaines God did with him. *Job 10.17. Thou renewest thy witnesse against me.* It will testifie according to every mans deeds. And this testimonie of conscience is without all exception, for in the mouth of two or three witnesses every word shall stand, and conscience (as our common saying is) is a thousand witnesses: for it is an eye-witnesse of all our actions, yea a pen-witnes, bringing testimonie from the authentique Records and Register of the Court of Conscience. Concerning this testifying office of Conscience that place is worth the noting, *Esa. 59.12. For our transgressions are multiplied*

Peccata mea  
celare non  
possum, quo-  
niam quocu-  
i; vado cōsc.  
mea mecum  
est, secum  
portans quod  
in ea posui  
sive bonum,  
sive malum,  
servat vivo,  
restituet de-  
functo depo-  
situm quod  
servandū ac-  
cepit. Barn.  
Medde. v. 1.  
cap. 14.

tiplied before thee, & our sins testify against us, for our transgressions are with us, and as for our iniquities we know them. By which place wee may know the meaning of the word Conscience. Conscience is a knowledge together. How together? First, a knowledge together with another person, namely with God when God and a mans heart know a thing, there is Conscience, knowledge together *Rom. 9. 1.* My conscience (*αγνωστός*) Co-witnessing, witnessing together. How together? God knows it and witnesses, and my conscience together with him knowes & witnesses. Secondly a knowledge ioyned together with another knowledge; for there is a double act of the vnderstanding, First, that wherby wee thinke or know a thing. Secondly, there is a reflecting act of the soule wherby we thinke what we thinke, and know what we know, and this is the action of the Conscience; and this ioyning of this secōd knowledge to the first, giues it the name of Conscience: As here in this place, As for our iniquities wee know them, that is, we know that wee have had evill thoughts, and our knowledge tels vs, & witnesses to vs, that we have done so. This agrees with *Bernards* definition,

definition, that *Conscientia est cordis scientia*; Conscience is the knowledge of the heart, namely passively. It is the knowing of what the heart knowes: which others in better termes have expressed thus, Conscience is the recoiling of the soule vpon it self; Suitable to that of the Apostle *1. Cor. 4. 4. I know nothing by my selfe.* As if he had said, I know not any thing that I know against my selfe, my Conscience doth not witnesse against mee. And this seconde office of Conscience in bearing witnesse is also in the memory.

*And accordingly accusing or excusing, absolving or condemning] These acts of Conscience we finde Rom. 2. 15. Their thoughts accusing or excusing one another.* *Rom. 12. 22. Happy is he that condemneth not himself in that he allows.* The ground of these acts is this; Conscience, before actions are to be done, determines of their lawfulness, and unlawfulness; judges of them whether they be good or evill. And if it iudge them good, it invites, stirres vp, vrges, and bindes to the doing of them. *Rom. 13. 5. Ye must be subiect for conscience sake; that is, because Conscience determines it to be good, & vrges & bindes thereunto.* Hence that phrase in common

common speech, my conscience vrgeth me to it, or he was vrged in conscience to do it, and I am bound in conscience to doe it. Certainly if it judge & determine actions to be evill & unlawfull, then it binds from them. So much that speech implies, *1 Cor. 10.27. Eat, asking no question for conscience sake.* So that conscience hath a power to bind to, and to bind from.

Now then when a man in his particular actions doth follow the Prescriptions, Dictates, Injunctions, Prohibitions, and Determinations of Conscience, and hearkens to the incitements therof, then conscience *excuses* him, *acquits* and *absolves* him. But if in his actions he go against any of these, then Conscience *accuses* him of offence, & *condemns* him for that offence. The *accusation* of conscience hath respect unto a mans *guilt*, the *condemnation* of it unto a mans *punishment*. *Accusation* is an act of Conscience passing sentence upon a mans action, as when conscience tells him, This was ill done, this action was sinfull. *Condemnation* is an act of conscience, passing sentence not onely upon a mans action, but upon a mans person, as when it tells him, Thou deservest Gods wrath for this Sin. Conscience in accusing shewes what is

is the *quality*; in condemning what is the *desert* of a mans actions. And these actions of conscience are in the mind, and understanding part of the soule. The act of the conscience in the memory determins *de facto*, and tels us what wee have done, or not done. The act of Conscience in the understanding determines *de jure*, and tels us whether we have done well or ill, and so accordingly either excuses or accuses, acquits or condemns.

*Comforting or tormenting the same*] these be the last acts of conscience following the former. If Conscience determining, prescribing, and inciting to good, be hearkned unto, then it excuses, acquits, & thereupon followes comfort, joy, hope, 2 Cor. 11.2. This is *our rejoicing*, the testimony of our Conscience. Contrarily, if the dictates of Conscience be not regarded, it accuses and condemnes, and then torments with feare, grieve, dispaire, and violent perturbations, in all which is that *worme*, Mar. 9. 44. And these actions of the conscience are in the will, and in the affections. And thus according to the divers parts of the soule, the acts and office of conscience are divers. In the memory it hath the office of a Notary, Register, &

Wit-

Sic in domo  
propria & a  
propria fa  
milia habeo  
accusatores,  
testes, judi  
ces, & torto  
res, Accusat  
me conscienc  
ia testis est  
memoria, vo  
luntas carcer,  
timor, tortor  
obligamentum  
tormentum. Bern.  
Med. de. vob.  
sep. 13.

Witnesse. In the understanding it hath the office of a Judge, and an accuser, of a *Felix* and a *Tertullus*. In the affections either of a Comforter, or Tormenter.

The summe of all may be thus knit up. Conscience containes three things:

1. Knowledge practicall.
2. Application of that knowledge to our particular estates, and actions.
3. Those affections which arise thereupon.

Now the speciall worke of Conscience consists in the second, in the applying our knowledge to our estates & actions. Now in this application it looks on things past, or present, simply as things, and so it witnesseth of them to be done, or not done, *Eccles. 7.22.* Or else it looks at the good or evill of things past, present, and to come. If things past, or present, seeme good, it excuses; if evill, it accuses, & bites, *Rom. 2. 15.* If things to be done seeme good, it excites, urges, and bindes to the doing thereof. If evill, it urges, and binds therefrom. Now according to these severall acts there follow in us divers affections, joy, hope, feare, grieve, and the like. The whole processe of the worke of Conscience falleth within the frame a of practicall

*Super nos enim posuit ad custodiendum si delinquissens qui accusarent, qui testificarentur, qui judicarentur, qui punirent: conse. quippe est accusatrix, memoria testis, ratio judex, timor carnis. Bern. hom. de vili. iniqu.*

Syllo-

Syllogisme, as for example.

*Every one that sins in betraying innocent bloud, is worthy of Gods wrath.*

*But I (saith Iudas) have sinned in betraying innocent bloud, therefore I am worthy of Gods wrath.*

Here the *Major* is knowledge practi-  
call, the rule & law by which conscience  
keeps her Court. This is *Synteresis*.

The *Minor* that is *Syneidesis*, the pro-  
per worke of Conscience applying that  
knowledge, and generall rule for a mans  
particular estate, or action. Here Consci-  
ence witnesseth concerning the fact, jud-  
ges of the quality of it, and accordingly  
accuses or excuses.

The Conclusion is the sentence of con-  
science absolving or condemning, and ac-  
cordingly cheering or stinging, comfor-  
ting or tormenting a man.

### CHAP. III.

*A good Conscience what it is : false  
ones discovered.*

**V**Vhat Conscience is wee have  
seen; The second thing con-  
siderable, is what a good Conscience is.  
The

Conscientia  
Synteresis est  
qua vieti vo-  
luptatibus  
vel farore  
ipſaq; inter-  
dum rationis  
decepti fi-  
militudine  
nos peccare  
sentimus.

Hieronymo.  
in Ecol. ca. 1.  
Synteresis est  
promptuari-  
um principi-  
oriſ ſeu regu-  
larum pra-  
dictarum e-  
ius officium  
est regulas  
legis divinae  
proferre, &  
cōſc. ſubmi-  
nistrare, ut  
illarum ope  
possit cenlo-  
rem agere de  
propriis atri-  
onibus. Al-  
ſed. Thol.  
Cof. cap. 2.

The Conscience that is good, must be good with a double goodnesse.

1. With the goodnesse of *Integrity*.
2. With the goodnes of *Tranquillity*.

*Vprightnesse*, and *Peace*; these two are required to the constitution of a good Conscience.

First, it is good with the goodnesse of *Integrity*, when it is an upright cōscience. This is that which *Paul* cals *A pure Conscience*, *2 Tim. 1. 3.* which Phrase a man would almost think in his conscience that the Holy Ghost used on set purpose, to stop the mouth of the iniquity of the latter times, that should seeke to disgrace all good Conscience with the sarcasme of purity. Now the conscience is good with the goodnesse of *Integritie* and *Puritie* three wayes.

1. When it being informed and rightly principled by the word of *God*, the only rule and binder of Conscience, it doth truly and sincerely judge and determine evill to be evill, and good to be good. As contrarily, the conscience is sinfully evill, when it doth not determine that to be evill which is evill, nor that to be good which is good, but call evill good, and good evill. Such as are the consciences

sciences of Ignorant persons, who wanting the knowledge of Gods Word, and having their consciences blinded through ignorance, are not able to judge of good or evill, nor to discerne and determine which is which. So that knowledge is necessarily required to the goodness of conscience. *Rom. 15. 14. Yee also are full of goodness, filled with all knowledge.* The conscience cannot be good where the soule is naught, and *that the soule be without knowledge, it is not good,* *Prov. 9. 2.*

2. When it doth excuse for that which is good, and accuse for that which is evill, being sanctified by the spirit of grace: for the accusation of conscience, though it follow upon sin, yet it is not sinfull and evill in it selfe, but only painfull and troublesome, and so opposed to the goodness of peace, not to the goodnessse of uprightnessse, according to that trite distinction of *Bernard* of a good Conscience, and not quiet, & a quiet conscience, & nor good. It is the property of a conscience uprightly good to accuse upon any sin committed. As contrarily the conscience is sinfully evill, when it doth not excuse for good, nor accuse for evill. The superstitious person, omitting his fopperies,

should be excused by his Conscience, wheras he rather receives blame from his Conscience, therefore his Conscience is sinfully evill. The secure persons conscience is naught, because he having committed sin, his Conscience is silent, and lets him alone, and brings in no accusation against him, therefore it is sinfully evill. It is a *witnesse* that hath *seene*, and *knowne* evill, and doth not *utter it*, therfore it *shall beare its iniquity*, Levit. 5.1.

3. When it doth incite and urge us to doe good, and doth stay and hinder from evill. It is uprightly good when it spurs to good, and bridles from evill, *Heb. 13.*

18. *For we are assured that we have a good Conscience*: viz. A conscience that is neither silent to perswade to that which is good, or dissuade from that which is evill. If a man go about or be ready to yield to any thing that is sinful, how wil it muster up legions of Arguments: how will it wrastle and struggle with a man: It will say as *Abner* to *Ioab*, 2 *Sam. 2. 26.* *knowest thou not that it wil be bitterness in the latter end?* or as *Abigail* to *David*, 1 *Sam. 25. 31.* *It shall be no grieve, nor offence of heart unto thee another time, nor to have done this evill.* If a man be negligent, or carelesse,

carelesse and drowsie in good duties, it comes to him with that voice, *Ephes. 5. 14. Awake thou that sleepest*; or with that, *Isa. 30. 21. This is the way, walke in it.* When it doth thus, it is uprightly good. Contrarily, it is sinfully evill, when it doth not incite us to that which is good, nor hinder us from doing evill. This is a dead, and a feared conscience, *1 Tim. 4. 2. Having their consciences feared with an hot gron.*

2. It is good with the goodnesse of *Tranquility*. And that is when the conscience is at peace, and doth not accuse us, because it hath not wherewith to accuse us, either because not guilty of such or such a particular fact, *1 Cor. 4. 4. I know nothing by my selfe*; or else because it is assured of pardon in the bloud of Christ, by which we come to have no *more Conscience of Sins*, *Heb. 10. 2.* That is, no more Conscience to accuse or condemne for Sin, it being done away in the blood of Christ: and this is the *purged Conscience*, *Heb. 9. 14.* which brings *Hope, Joy, Comfort, and confidence with it*, *2 Cor. 1. 12. This is our rejoicing, the testimony of our Conscience*. Then is the Conscience good, when it is peaceable. As contrari-

ly, then it is evill, painfully evill, when it is turbulent, and troublesome in the accusations thereof, and binds over to judgement, and so leaves us in shame, feare, perplexity, and grieve, *I Job. 3.20. If our heart condemne us.* This is a wounded, a troubled conscience. This is oft the evill conscience of evill men, *Isa. 57.21. There is no peace to the wicked, saith my God.* Yet may a man have his Conscience uprightly good, which is painfully evill; for a good mans Conscience may be unquiet and troubled. Thus then wee see what a good conscience is, that which is uprightly honest, and quietly peaceable. This being so, it serves to discover the dangerous errour of divers sorts of people, that are in a dreame of having good consciences, and yet having nothing lesse. There be three sorts of consciences, which because they are in some sort quiet, and sting not, their owners would have to goe for good ones, and yet are starke naught, and they are, the *Ignorant*, the *Secure*, and the *Seared* Conscience.

1. The *Ignorant* Conscience, Men judge of their ignorant consciences, as they do of their blind, dumbe, and ignorant

rant Ministers: Such neither doe nor can Preach, can neither tell men of their sins, nor of their duties. Aske such a blinde guides people, what their cōceit is of him, & what a kind of man their Minister is, & ye shall have him magnified for a passing honest harmlesse man, and a man wondrous quiet amongst his neighbors. They may doe what they will for him, hee is none of those troublesome fellowes that will be reproving their faults, or complaining of their disorders in the Pulpit; oh, such a one is a quiet good man indeed. Thus judge many of their Consciences. If their Consciences be quiet, and lie not grating upon them, and telling them that their courses are sinfull, & damnable, and that their persons are in a dangerous condition; but rather by their silence, ignorance, and vaine pretences doe justifie them, and tell them all will be well enough. Oh then what excellent good Consciences have these men! They make no Conscience of Family duties, once in the yeare to come to the Sacrament serves the turne; they are common swearers in their ordinary communication, make no conscience of sanctifying Sab-baths, &c. and their consciences let them

alone in all these, doe not give them one syllable of ill language, oh what gentle, & good natured Consciences think these men they have : But alas, what *evill* consciences have they ? A good Conscience must be *upright* as well as *peaceable*. And an upright Conscience is enlightened with the knowledge of the Word, and by that light judges what is good, & what evil, & when it finds mens actions not to be good and warrantable, deales plainly, and lets them hearc of it. A good Conscience hath good eyes, and is able to discerne betweene good and evill. Now these mens Consciences are quiet, and have their mouths shut, but whence is it ? Because their eyes are shut, and they are dumbe, because they are blind. Right I-doll Consciences, they want mouths to speake, because they want eyes to see. So that it may be said of such Consciences as the Prophet speaks of those Watchmen, *Isa. 56. 10.* *His watchmen are blind, they are all ignorant, they are all dumbe dogs, they cannot bark.* Their blindnesse bred dumbness, and their ignorance silence. Thus it is with ignorant Conscience. What is the reason they bark not, but are dumbe, and are thus quiet ? Meerly because

because they are blind and ignorant.

But yet as good as men account these consciences now, the time will come that it shall fare with them as it did with *Adam* and *Eve* after they had eaten the forbidden fruit, *Then their eyes were opened*. So the time will come when these Consciences shall have their eyes opened, and then also shall their mouths be opened, yea wide, and loud opened, and these now quiet consciences shall both bark and bite too. Doe not therefore flatter thy selfe in thine ignorance, as if thy condition and Conscience were good, because quiet. Never account that true Peace which is not joyned with uprightnesse. Integrity and ignorance can no more stand together than light and darknesse. Integrity of Conscience may be without Peace. Peace can never be without Integrity. Dumb Ministers go in the world for good Ministers, because quiet ones, but the day will come that men shall curse them for having been so quiet. So ignorant and tongue-tyed consciences go for good ones, but the time will come that men will curse this peace of their Conscience, for bringing them so quietly to hell. The Masse goes for an excellent

good Service, because *Missa non mordet*, honest toothlesse devotion, it never fastens fang in the hearers flesh. So many have Massie-like Consciences, toothlesse, and tonguelesse Consciences, but yet the time will come, that as Massie-mongers shall curse their toothlesse Massie, so ignorant persons that now glory in their peace, shall curse their toothlesse Conscience, yea they shall gnash their teeth, because Conscience had no teeth, and shall gnaw their tongues for anguish of heart, because their consciences wanted tongues to tel them of the danger of their wicked wayes, that have brought them to so miserable a condition.

2. The *Secure* Conscience. As the blind Conscience was like the dumbe Minister, so the secure Conscience is like the flattering Minister, that (*Jer. 6. 13.*) heales the hurt of his people with *weet words, and cries, peace, peace, where there is no peace*. This Conscience wants not an eye, but only a good tongue in the head. It sees its master to doe evill, and knowes it to be evil, but either cares not to speak, or else is easilly put off from speaking; sometime it cares not to speake, being sleepy, heavie, and drowsie, like those Prophets,

Prophets, Isa. 56. 10. *They are all dumbe dogs, they cannot barke.* What is the Reason? *Sleeping, lying downe, loving to slumber.* A sleepy, and heavy-eyed Curre, though he see one come into his masters yard, or house, that should not, yet barkes not, as loath by his barking to disquiet himselfe. A sleepy secure conscience sees many a Sin to enter the soule that should not, and yet lies still and fayes nothing, is loath to breake his sleepe. And yet such Consciences men count good.

Sometimes it may be it offers to speak, as a sleepy dog may open once, or twice at a strangers entrance, yet is soone snibd, the least word of the master of the house makes him whist, and quiet. So secure Consciences upon the greene wound begin to smart, and upon the fresh commis-  
sion of Sin begin to mutter, and to have some grudgings, but their master answers them as the friend in his bed did his neighbor desiring to borrow three loavs, Luk. 11. 17. *Trouble me not, for I am in bed.* I pray thee be quiet, let us have no wran-  
gling and brawling, it shal be so no more, I will cry God mercy, I will hereafter find a time for repentance, &c. and so Conscience being secure is easily put off with

with a few good words, and so closing her eyes and mouth againe, gives her master liberty to take his rest. And thus the secure Conscience, because it is so easily hush't, and stilled, is counted a good Conscience, as Nurses counted them good children which though they are ready to cry at every turne, yet are easily quieted with some toy.

But this Conscience is as far from a good Conscience, as Securitie is from Integrity. Sin indeed sleeps, but yet it sleeps but dogs sleepe, yea though it sleepe soundly, yet it cannot sleepe long. Gen. 4. 7. *Sin lies at the doore.* Sin lies asleepe in the Conscience as a Mastife lies at the doore. A place where a dog cannot sleep long. The doore is the common passage into and out of the house, every one is passing to and fro that way, and keep such a clattering with the opening and shutting of the doore, that there can be no sound, or at least, no long sleepe. No better is the sleepe of secure Consciences, which at length like mad band-dogs and fell mastifes, will fly in the face of the sinner, ready to pluck out the very throat and heart of him.

The secure conscience can be no good Conscience,

Conscience, because it hath neither *up-rightnesse* nor *peace*, both which were before required to the temper of a good one, *Vprightnesse* hath it none, for it is not faithfull in its office, it doth not witnesse, it doth not accuse, as it becomes an honest upright conscience to doe. *Peace* it hath none. There is a great difference between a peace, and a truce: in peace there is a totall deposition, both of Armes and Enmitie, all hostile affections are put off: In a truce, there is but a suspension, and a cessation of Armes for a season, so as during the same there is still provision of more Force, and a preparation of greater strength. A truce is but a breathing time to fit for fiercer impressions. The truce being ended, the assaults are rather fiercer than they were before. The secure Consciences are quiet, not because there is peace, for *there is no peace to the wicked*, saith my God, Isa. 57. 21. But because there is some truce, the world smiles upon them and they have outward hearts ease, and this brings them asleepe, but if any affliction, crosse, or sicknesse come, then they see how far they are from peace. Conscience is sometime at truce with secure sinners, but during this truce, Conscience

Quonodo  
tranquilla?  
cum mundi  
hujus pro-  
speritas allu-  
dit, & illu-  
dit, cum lau-  
datur pecca-  
tor in deli-  
derijs anima-  
tus. Bern. de  
Consc.

science is preparing Armes, and Ammunition against them, is levying of fresh forces against them, and assoone as the truce is ended, be it sooner or be it later, have at them with more violence, fury, & fiercenes than ever before. And the truce once ended, it will easilie appeare what a wide breadth of difference there is between a secure and a good Conscience.

3. A Seared Conscience. That which *Paul* speakes of, *1 Tim. 4.2. A cauterized Conscience.* That is, as *Beza* translates and expounds it. A Conscience cut off, as it were with a Chirugions Instrument. An arme, or a leg cut off from the body, stab it, gash it, chop it into goblets, do what you will with it, it is insensible, it feeles it not. Or else as our translation hath it, *Having their Consciences seared with an hot iron.* A comparison borrowed from Chirurgerie. When a limbe is cut off, Chirugions use to seare that part of the Body from whence the other is taken, with an hot iron, and sometimes they do cures by searing the affected parts with hot irons. Now these parts upon their searing have a kind of crusty brawniness, which is utterly insensible, which though it be cut, or pricked, it neither bleeds, nor feeles

feeleſ. Thus is it with many mens Conſciences, commit they whatſoever ſins they will, yet their hearts are ſo hardned through long cuſtome in ſin, that they feele no gripings, pinches, or bitings at all, but are growne to that dead, and de-dolent diſpoſition, *Ephes. 4.19. Who being past feeling, &c.* It is with ſuch mens conſciences, as with labouring mens hands, which through much labor have a brawny hardneſſe growing upon them which is without any feeling. One may thrust pins into it, pare it with a knife, and yet without any trouble or griefe at all. Such callous Conſciences have many, that though they be wounded, and gashed with never ſuch foule ſins, yet their conſciences shrink not, feele not awhit. Their Conſciences are like Gallyſlaves backs, ſo bebrrawned over with often laſhing, that an ordinary laſh will not make them ſo much as once ſhuck in their ſhoulders. You have many that can ſweare, not onely your more civill oathes, of faith and troth, but thofe ruffianly and bloody oathes, of bloud and wounds, and it ne-ver wounds their hearts awhit. You have many that can commit foule ſins with leſle touch than others can heare of them.

them. You shall have black Smiths that are used to the frequent and daily handling of hot iron, hold an hot firecoale in their hands, and laugh, whilst another would roare out. There be those that can be drunke day after day, that consecrate whole Sabbaths to *Venus & Bacchus*, and give themselvs up to foule villanies, & yet not one twitch at the heart, not a snib, not a crosse word from their Consciences. Estrich-like they can concoet iron and put it off as easily as another weake stomacke can doe gelly. They have brought their hearts to that passe the drunkards body is in, *Pro.25.35. They have striken me, and I was not sick; they have eaten me, and I felt it not.* Their seared Consciences have no more feeling than our sotted Drunkards have in their drunkennesse, who though they have many a knocke, and sore bruise, yet feele it not. To this fearefull condition, and senselesse and seared stupiditie of Conscience many growe, and when they have thus crusted and brawned the same, then they have their Consciences at a good passe, becausle they heare them not brawling within them. Alas how farre are such from goodnessse of Conscience? In some  
sense

sense, those have worse Consciences than the Devill himselfe, who beleeves and trembles, whose Conscience yet is not so feared, but it trembles at the thoughts of his deserved damnation.

And howsoever these feared Consciences are quiet, yet there will come a day that this feared crustinesse shall bee scaled off, and those Consciences which were not sensible of sinne, shall be most sensible of paine: though they were past feeling in the committing of sinne, yet they shall be all feeling in suffering punishment for sinne. God will pare off that brawninesse from their Consciences, and will pare them so to the quicke, that they shall feele, and most sensibly feele, that which here they would not feele. Tremble therefore at the having of such a Conscience, in which there is neither uprightness, nor peace, neither integrity, nor tranquility; but a senslesse and fearfull stupidity. Thus we have seen what a good Conscience is.

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**C H A P. I V.**

*Peace of Conscience how gotten.*

**I**T followes now to know how a man may get and keepe a good one, which is

is the third point which was propounded to be handled. A point well worth our inquiring after. A good Conscience is the most precious thing that a Christian can have: a thing of that esteeme that where it is wanting, wee account a man without a Conscience. So of a man that hath an ill Conscience we use to say, he is a man of no conscience. Not that he hath no Conscience, the Devils themselves have a conscience, and happy it were for them they had none; but when a man hath not a good one, we esteeme of him as having none at all. There is no greater good we can seeke after than a good conscience. Let us enquire then how we may get, and keepe this so great a good.

A good Conscience then consisting in *Peace* and *Integrity*, these two being gotten and kept, wee shall get and keepe a good Conscience.

First then to make the Conscience peaceably good, these things are required.

1. *Faith* in Christ, and his blood. The conscience cannot be at peace till it be purged from its guilt. An impure conscience cannot but be an unquiet conscience, and every guilty Conscience is impure.

Guilt

Guilt is the same to the Conscience that the winds are to the seas, *Isa. 27.20.21.* *The wicked are like the troubled Sea when it cannot rest; whose waters cast up myre and dirt, there is no peace to the wicked.* Now that which makes the sea so troublesome and ragingly restlesse, is the violence of the blustering winds that trouble & toss it to and fro. The winds are not so troublesome to the sea, as guilt is to the Conscience. Therefore as the way to calme the Sea, is to calme the winds; so the way to quiet and calme the Conscience, is to purge and take away the guilt. Guilt is in the Conscience as *Jonas* in the Ship, out with him, and Sea and Ship are both quiet. But how then shall the guilt be purged out of the Conscience? That we find, *Heb. 9. 14.* *How much more shall the bloud of Christ purge our Consciences from dead works?* We cannot have a good conscience till we be freed from an evill one. The way to be freed from an evill Conscience, is to have our hearts sprinkled from an evill Conscience, *Heb. 10. 22.* But what is that wherewith the conscience must be sprinkled to be made good with peace and quietnes? the same which we find, *1 Pet. 1. 2.* *The sprinkling of the blodd of Iesu Christ*

*Christ, & Heb. 12.24. The blood of sprinkling which speaks better things than that of Abel.*

So then the Conscience sprinkled with Christ's bloud ceases to be evill, becomes good and peaceable. The same Christ that calmed the rage of the Sea by stilling the winds, *Mar. 4.39. He arose and rebuked the wind, and said unto the Sea, peace, and be still, and the wind ceased, and there was a great calm;* the same Christ it is that stils the rage of the conscience, by taking and purging away the guilt thereof, with the sprinkling on of his bloud. His bloud speaks, *Heb. 12.24.* And speaks not only to God, but speaks to the conscience. The voyce which it speaks, is *Peace and be still,* the same voyce which to his Disciples after his resurrection, *Peace be with you;* and then followes a great calme, and peace makes the Conscience good.

But heare the Conscience will inquire how it may come to get this bloud sprinkled upon it, to make it thus peaceably good, and what is it that applies this calming bloud of Christ? I answer therfore, That it is the grace of faith, therfore it was said before, that faith in Christ's bloud makes peace in the Conscience. Faith is the hand of the soule, and as the hytōpe sprinkle, by which Christ's bloud

is sprinkled upon our Consciences, *Heb. 10.22.* *Let us draw neare with a true heart, in full assurance of faith, having our hearts sprinkled from an evill Conscience.* And being justified by faith we have peace towards God. *Rom. 5. 1.* Hence that conjunction of faith and a good Conscience, *1 Tim. 1. 5.* *of a good Conscience, and of faith unfayned,* and ver. 19. *Holding faith and a good Conscience.* For faith it is that makes a good conscience, by making a quiet conscience. Faith is not only a purifying grace, *Act. 15.9.* but it is also a pacifying grace, *Rom. 5. 1.* It not onely purges our corruption, by applying the efficacie of Christ's bloud, but specially purges our guilt by applying the merit of his bloud. So that no faith, no peace; and no peace, no good Conscience. A defiled Conscience can be no good Conscience, and what defiles the Conscience? See *Tit. 1. 15.* *Vnto them that are defiled and unbelieving, nothing is pure, but even their mind and Conscience is defiled.* They that be defiled have their consciences defiled, but how come they and their Consciences so? *To them that are defiled and unbelieving.* Therefore an unbelieving Conscience is a defiled conscience, and a defiled

conscience is no good conscience, because it can have no peace so long as it is clogged with defiling guilt. But contrarily, faith purifying not onely from corruption, but from guilt, by the application of Christs blood makes the conscience pure and peaceable both.

There can be no *peace* of conscience but where there is the righteousnesse of the person. There is no peace to the wicked, *Isa. 57.21.* as if he should say, an evill unrighteous person cannot have a good conscience: where the person is evill, there the conscience cannot be good. Now faith in Christs bloud makes a mans person good, & so the conscience becomes good. It makes the person *righteous*, and the person being *righteous*, the conscience is at *peace*; for the worke of righteousnesse, is peace, and the effect of righteousnesse, quietnesse, and assurance for ever, *Isa. 32. 17.* with which that of the Apostle sweetly futes, *Revel. 7. 2.* *First King of righteousnesse, and after that King of peace.* Our persons must first find Christ a King of *righteousnesse*, by justifying them from their guilt, before our consciences can find him King of *Salem*, pacifying them from their unquietnesse. Our persons once *justified* by

Christs blood from their guilt, and unrighteousnesse, our consciences are pacified and freed from their unquietnesse.

Wouldst thou then have a good conscience? Get the peace of conscience. Wouldst thou have Peace in thy conscience? Get faith in thy soule; Believe in the Lord Iesus, and get thy soule sprinkled with his bloud, and then *Heb. 10. 2.* Thou shalt have no more conscience of Sin, thy Conscience shall be at quier, no more accusing thee, nor threatening thee condemnation for thy Sin.

2. *Repentance* from dead workes. Though Christs bloud be that which purges the conscience from dead workes, and so workes peace; yet that peace is not wrought in our apprehension; neither do we get the feeling of this faith without some further thing. Therefore to our faith must be joyned our repentance, though not in the making of our peace, yet for the feeling of it. Many are ready to catch at Christs bloud, and if that will make a good conscience they are then safe enough. But as thou must have Christs bloud, so Christ will have thine heart also bleed by repen·tance, ere he wil vouchsafe the sensē of peace. A cōscience

therefore that would be a conscience having peace, must not onely be a believing, but a *repenting* conscience, Mat. 3.2. *Repent ye, for the Kingdome of heaven is at hand,* the Kingdome of heaven shall be yours if you will repent, ye shall have it immediately upon your repentance. But wherein stands this kingdome offered to repentant consciences? *The Kingdome of God stands in peace, and joy in the holy Ghost,* Rom. 14.17, *Repent, and ye shall receive the gift of the holy Ghost,* Act. 3.38. And what may that gift be. *The fruits of the Spirit are love, joy, peace,* Gal. 5.22. Which though it be to be understood of peace betweene man and man, yet also that peace which is betweene God and man is the fruit of the spirit, and the love of God shed abroad into our hearts by the holy Ghost, Rom. 5.5. is the gift of the holy Ghost, which he gives to all, that by repentance seeke to get a good conscience. *Blessed are they that mourne,* that is, which repent, *for they shalbe comforted,* Mat. 5.4. they shall have the peace of a good conscience, which is the greatest and sweetest comfort in the world.

Many doe trust all to their supposed faith, as a short cut and compendious way to a good conscience, but he whose

faith doth not as well purifie the heart as pacifie it, hath neither faith nor a good conscience. It is idle to hope for peace by faith, whilst thou livest impenitently in a sinfull course. Thou canst have no peace of conscience so long as thou hast peace with thy sins. Peace with conscience will be had by war with sin, in the daily practise of repentance. It is but a dreame to think of a good cōscience in peace, whilst a man makes no conscience of sin. They that have a good conscience by Christ's bloud, may be indeed said to have no conscience of sin, as *Heb. 10. 2.* But yet there is a great difference betweene *having* no conscience, and *making* no conscience of sin. To *have* no conscience of sin, is to have a peaceable good conscience, not accusing of sin, being sprinkled with Christ's blood. To *make* no conscience of sin, is for a man impenitently to live, and ly in any sin. Now let any judge whether these two can stand together, that a man may live as he list, and *make no conscience* of any sin, and yet have such peace by faith as that he *hath no Conscience* of sin. It is an unconscionable thing in this sense to lay all upon Christ, an unconscionable request to have him take a

way our guiltinesse, and yet wee would wallow in our filthinesse still. How shall faith remove the sting, when repentance removes not the Sin?

Men seeking peace by faith in Christ's blood, & yet living and lying in their sins without repentance, God will give them Iehu's answer to Jeheram, 2 King. 9. 22. *What peace so long as the whoredomes of thy mother Jezebel, and her witchcrafts are so many?* So what peace of conscience, so long as thine oathes, Sabbath-breaches, whoredomes, drunkennes, &c. do remaine, and remaine, unrepented of, and unreformed. It is true of all Sin, which is spoken of Romish Idolatry, Apoc. 14. 11. *They have no rest day nor night;* that is, no peace of conscience to any of that religion; so of all that live in any Sin, they have no true rest day nor night; that is, as Iсаiah interprets it, There is no peace to the wicked. Peace and wickednesse live not together under one roofe. Wouldst thou then have a peaceable heart? Get an humbled, a mourning and a repentant heart for Sin. The lesse peace with Sin, the more peace with God and our owne Consciencies.

3. The constant and consonable exercise

ercise of prayer. An excellent meanes to helpe us to the sense of that peace which makes the conscience good. Hee that hath a good conscience will make conscience of prayer. And prayer will helpe to make a good conscience better, *Phil. 4. 7. In every thing by prayer and supplication with thanksgiving, let your requests be made knowne unto God, and marke what shall be the fruit thereof, And the peace of God that passes all understanding, shall keepe your hearts and minds through Iesus Christ. See Job 33. 26. He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy.* It is many times with mens consciences, as it was with *Saul*, hee was vexed and disquieted with an evill spirit; but *Davids Harpe* gave him ease: Prayer is a *Davids Harpe*, the musicke whereof sweetly calmes, and composes a distempered and disquieted conscience, and puts it into frame againe. As in other disquiets of the heart, after prayer *David* bids his soule *returne unto her rest. Ps. 118. 4. 7.* So we may in these disquiets of conscience do no lesse.

The way to get a good peaceable conscience, is to have acquaintance with God,

God ; and when wee have acquaintance with him, then shall we have peace, *Job 22. 21. Acquaint thy selfe now with him, and be at peace.* Now acquaintance is gotten with God by prayer. *Zech. 13. 9. They shall call on my name, and I will heare them ; I will say, it is my people ; and they shall say, the Lord is my God.* Loe how in prayer acquaintance is bred betweene God and his people , and acquaintance breedes love , and peace ; and peace a good Conscience. Judge then what pitious conscience they must needs have , that make so little conscience of seeking God in this duty ; of wicked ones the *Psalm* speakes , *They call not upon God, Psal. 14.* as much as *Isaiah* sayes , There is no peace to the wicked, they are utterly voyd of good Conscience.

## C H A P. V.

## Integrity of Conscience how procured.

**A**nd thus we have seen how the conscience may be good for peace. It followes to consider how it may become uprightly good, with the goodnessse of Integrity. The goodnessse of Integrity is gotten and kept by doing five things.

I. Walke

1. Walke and live as *Paul* in this Text, Before God. Set thy selfe ever in all thy wayes, as in the sight and presence of God, who is the Judge and Lord of conscience. Of *Moses* it is said, that he saw him *that was invisible*, *Heb. 11.27*. Therefore it is that men walke with such loose and evill consciences, because they think they walke invisibly. And they think that God sees not them, because they see not God. An upright conscience is a good conscience, and this is the way to get an upright one, *Gen. 17. 1. Walke before me, and be upright.* To have God alwayes in our eye, will make us walke with upright hearts. So *Psal. 119.168. I have kept thy precepts, and thy testimonies*, that is in effect, I have kept a good Conscience; but how came he to doe it? *for all my wayes are before thee.* Conscience, as we saw before, is a knowledge together, that is, together with God. Now then this is an excellent meanes to get and keepe a good conscience, to be carefull to doe nothing, but that which we wou'd be content God should know as well as our selves. Think with thy selfe before every evill action: Am I content that God should know of this? But how then may a man bring himselfe

self to this : Set thy self alwayes in Gods presence, and see the invisible God, and see thy selfe visible in his eye, and know that thou doest nothing which he takes not notice of. This well thought upon, and laid to heart, would make men make much conscience of their wayes. The contrary to this is *rash walking*, Lev. 26. when a man walkes so loosely, and heedlesly, as if there were no eye upon him to view him in his actions.

Dirige gressus secundum verbum tuum. Quid est, Dirige secundum verbum tuum. Vixisti finis gressus mei, quia regnum est verbum tuum. Ego, inquit, distortus sum sub pondere iniquitatis, sed verbum tuum est regula veritatis, me ergo distortum a me corrige tanquam ad regulam, hoc est, ad verbum tuum. *Au. de ver. Apo. ftr. 12.*

2. Frame thy whole Course by the rule, and shape it by the directions of the word of God. Gods Word is the Rule of conscience, *Gal. 6. 16. As many as walk according to this Rule.* Men must then walke by rule, and the Word must be this rule, *Ps. 30. 23. To him that orders his conversation;* all Christians must be regulars, and must live orderly. But what is that Rule by which their conversation must be ordered? That same, *Ps. 119. 133. Order my steps in thy Word.* Hee that orders his course by that rule, which is the rule of conscience, shall be sure to keepe and get a good conscience. Hee that will make good worke will work by his rule, wheras hee that workes by guesse must needs make but ill worke. *Whatsoever is not of faith*

faith is Sin, Rom. 14.23. That is, whatsoever a man doth, and hath not warrant for it out of, and from the rule of the Word, makes a mans conscience in that particular to be evill. And therefore, v. 5. *Let a man be fully persuaded in his owne mind.* How happy shoulde men be in getting and keeping good consciences, if they would lay their lives & actions to the Rule. The want of this is it that makes men, men of so ill consciences. Some live by no Rule, some by false Rules; & hence come mens consciences to be so Anomalous. Some live by no Rule, but doe whatsoever seemes good in their owne eyes, goe as their lusts lead them, and follow his beck that rules in the Ayre. This is also to *walk rashly*, Lev. 26. He that doth things without rule, goes rashly to worke. Hee that walkes irregularly, walkes rashly, and no marvell if men have crooked wayes, and crooked consciences; when they will not live by Rule. Some againe live by false Rules, and that not onely Popish fictitious Regulars that live by superstitious Rules of their *Dominick, Francis, &c.* But amongst our selves many have a Rule they doe live by, but that Rule is not the Word, but some false Rules

Inter causas  
malorum no-  
strorum est,  
quod vivi-  
mus ad ex-  
pla, nec ra-  
tione cōpo-  
nimus, sed  
cōscieundine.  
Quod si pau-  
ci facerent  
nollemus i-  
mitari, cum  
plures facere  
cooperunt,  
quasi hone-  
stius sit, quia  
frequentius  
sequimur: &  
recti apud  
nos locum  
tener error,  
ubi publicus  
factus est.

*Ser. Ep. 124.*

Rules of their owne devising. Such as are these; Great mens practice, or some learned mans opinion, the custome of times and places wherein they live, the example of the multitude, or some secret, blind and self-conceived principles which they keepe to themselves, and by which they live. All which being crooked Rules, must needs make crooked Consciences, whereas if men would live by *Davids Rule, Ps. 119. 105.* *Thy word is a lamp unto my feet, and a light unto my path,* and in every action would have an eye and a respect unto the Commandements, as he had, *Psal. 119. 6.* then should they make straight paths for their feet, *Heb. 12. 13.* and keepe upright Consciences in every spirituall action; therefore have an eye to the Word, question it whether it be justifiable and warrantable by the Word or no, and meddle no further than that will authorize, and bearethee out. If this course were taken, such a good course would make and keep a good Conscience. And why should not men be willing to take this course; why will we not make that Word our Rule, which must be made our Judge? *The word which I speak shall judge you in the last day, Joh. 12. 48.* The Word shall judge our

our consciences, therfore let it rule, and order them. And if it have the ruling of our consciences, it will make them good consciences, and when they are good they need not feare what Judge they come before, nor what judgement they undergoe. In summe, if we would have good consciences, we must make more conscience than is commonly made of reading, and searching the Scriptures. The ignorance and neglect of this duty is it which banes so many consciences in the world.

3. Keep a daily and a frequent Audit with thy conscience, often examination of the conscience conduces much to the goodnes of it. The Prophet complains of his people, *Every one turned to his course, as the horse rusheth into the battel, Ier. 8. 6.* Here were men far from a good conscience; but what was the reason of it? He gives it in the former words, *No man repenteſt him of his wickedneſſe, ſaying, what have I done?* There was no examination of their consciences and courses, what they were, nor how they were, and from hence comes this mischiefe. This was *Davids course. Pſa. 119. 51. I conſidered my waies and turned my feet unto thy teſti-*

*Integritatis  
tuz curiosus  
explorator  
vitam tuam  
in quotidiana  
discuſſione examina.  
Attende di-  
ligenter quā-  
rum profici-  
as, vel quā-  
rum deficias,  
qualis ſis in  
morib⁹,  
qualis ſis in  
affectib⁹,  
quam ſimilis  
ſis Deo, vel  
quam diſimi-  
lis, qua pro-  
pe, vel quam  
longe &c.  
Redde ergo  
te tibi, & ſi  
non ſemper  
vel ſepe, at  
ſaltē inter-  
dum Bern.  
med. de vob.  
cap. 5.*

*testimonies.* When a mans feet are in the wayes of Gods testimonies, then hee walkes with an upright conscience, and marke how *David* came to doe so, *I considered my wayes*, he used to examine his Conscience.

The first step to get a good conscience, is for a man to know that his conscience before reformation is evill. How shall that be knowne without a search? When a search hath discovered what it is that makes the conscience, and course evill, then will Conscience be ready to labour a man to the reformation of that which is amisse, and will not cease to urge, and ply a man till it be done. Frequent examination as it helps to the making of Scholars, so to the making of Consciences good. Hence mens lying in so grosse neglects of good duties, in so many great evils, because men and their consciences never reckon. Men take not themselves aside into their closets and chambers, and there set not up a privie Sessions to make inquiry into their own hearts and wayes, and therefore are their wayes and consciences so much out of order. Many a man thinks his estate in the world to be very good, and thinkes hee growes rich and wealthy,

wealthy, when his estate indeed is weak, and growes every day worse than other. Now what is it that causes so great a mistake? Nothing but this, that hee never lookest over his bookest nor castst over his reckonings. If he had done this, he should have seene that his estate was not answerable to his conceit, and the knowledge of his misconceit would have made him have lived at a more wary, and thrifty rate, and have kept himselfe within such a compasse as might have kept up his estate, whereas now the not examining his books, puts him into a conceit of wealth, and this conceit beggers and undoes him. It fares no better with too many in their Consciences. *Laodicea* thought well of her selfe, *Thou sayest, I am rich.* If she had examined her conscience, she should have seene that which Christ saw, that she was poore, blind, naked, and miserable, and the sight of this would have made her to have sought after that counsell which Christ there gives her, *Revel. 3.* Men would have far better consciences if they knew in what ill case their Consciencies stand, and examination would help them to the knowledge of this. If men would but over-looke the booke of their Con-

science, and see how many omissions of good, how many sinfull comissions stand registered there, it would both make them marvellous sollicitous how to get them wiped out, and wondrous wary how any more such Items came there. Often reckonings would blot out, and keep off the score. Here is then wisedome for such as desire to keepe good consciences. Doe with the workes of thy conversation as God did with the works of his Creation. He not onely surveyed at the sixt dayes end the whole worke of the weeke, but at each dayes end made a particular survey thereof. Doe thou so, not onely at the weekes end, at thy lives end, search thine heart, and examine thy course, but at every dayes end looke backe into the day past, and examine what thy carriage and behaviour hath bee. This being done, a man shall find his workes either good or evill. If good, how shall his conscience cheere him with its peace? If evil, then if conscience have any life, or breath in it, it will make a man fall to humiliatiōn, and to a godly resolution of watching over his waies for the future, so shall conscience bee much holpen for integrity. *David's counsell is good, Ps. 4.5. Examine*

Omni die  
cum vadis  
cubitis, ex-  
amina dili-  
genter quid  
cogitasti, &  
quid dixisti;  
in die, & quo-  
modo utile  
tempus &  
spatiū quod  
dāctum est ad  
acquirendū  
vitam aet-  
ernam dispen-  
sasti. Et si be-  
ne transvi-  
sti, lauda De-  
um: si male  
vel negligē-  
sti, lugeas, &  
sequenti die  
non differas  
confiteri. Si  
aliquid co-  
gitasti, dixi-  
sti, velfecisti,  
quod tuam  
conscientiam  
multum re-  
mordeat, non  
comedas an-  
tequam con-  
ficearis.

*Seru. form.  
ver. honest.  
Suavius dor-  
miunt qui re-  
linquunt cu-  
ras in cal-  
ceis.*

mine your hearts upon your beds; and his resolution is also good, vers. 8. of the same Psalm, *I wil lay me down and sleep in peace.* Who would not be glad so to sleepe, and to take his rest so? would we sleep upon *Davids* pillow, sleep in peace? then hearken we to *Davids* counsel, to examine our selves upon our beds. There is nothing makes a mans bed so soft, nor his sleep so sweete as a good conscience. It is with Sins as with Cares, both trouble a mans sleep, both are troublesome bed-fellows, as they therefore sleep sweetly that leave their cares in their shooes, so they sleepe with most peace that let not sin ly downe to sleepe with them, who are so farre from lying downe in their sinnes, that by their good will, will not let the Sun go downe upon their sin, but by examination ferret out the same. This being done, it may be said, as *Prov. 3. 24.* *Thou shalt ly downe, and thy sleep shall be sweet.* Nay further, examine thy conscience upon thy bed, and thou shalt not onely sleepe in peace, but thou shalt awake and arise the next morning with an upright frame of heart, disposed to the more caution against Sinne the day following. So much *David* seemes to intimate in that

forenamed place. *Tremble and sinne not.* That is, be afraid to sin, take heed ye sin no more. But what course may one take to come to that integrity of conscience, as to feare to sinne? Take this course, *Examine your hearts upon your beds.*

But alas how rare a practice is this, and therefore are good consciences so rare. Many thinke this an heavy burden, and a sore taske, and count the remedy a great deale worse than the disease, there is nothing they tremble at more than a domeſtically Audit, and this reckning with their consciences. They say of conscience as *Ahab of Micaiah*, and care as little to meddle with conscience as *Ahab with Micaiah*. *I hate him; for he never speakes good to me, 1 King. 22.* So they thinke the conscience will deale with them. They know their conscience will speake as *Job* sayes God wrote, *Thou writeſt bitter things against me.* Conscience hath such a stingy waspish tongue, that by no meanes they dare indure a party with it. It is with many and their consciences, as with men that have shrewish wives. Many a man when hee is abroad, hath no joy at all to come home, nay he is very loath to come within his owne doores, he feares he shal have

have such a peale rung him, that hee had rather be on the house top, as *Solomon* speakes, or in some out house, and lodge as our Savior at *Bethlem* in a cratch, or a Manger, than come within the noise of her clamorous, and chattering tongue. So many thinke conscience hath such a terrible shrewish tongue, that if they shall but come within the sound thereof, they shall be cast into such melancholly dumpes, as they shall not be able in haste to claw off againe. How much, and how seriously are they to be pitied that to prevent a few hours, or dayes supposed sorrow, and sadnessse, by which they might come to procure both peace and integrity of Conscience, will adventure the rack and eternal torture of conscience in Hell. Remember that there is no melancholly to the melancholly of Hell.

## C H A P. VI.

*Two further meanes to procure integrity of Conscience.*

**I**N the fourth place, deale with thy conscience as God would have *Abraham* doe by *Sarah*, *Gen. 21.12.* *In all that*

*4* } *Sarah shall say unto thee, hearken unto her voice.* So here, if we would get and keep a good conscience, in all that it shall say unto us, being enlightened and directed by the word, hearken unto it. Conscience being enlightened hath a voyce, and no man but sometime or other shall heare this voyce of conscience. Conscience is Gods Monitor to speake to men when others cannot, ordare not speak. Sometimes men cannot speak as not being privie to other mens necessities and failings. Sometimes they may not be suffered to speak, as *Ahab* will not indure *Micaiah* to speake to him. Sometime if a man speake, hee may have rough and angry answers, as the Prophet had from *Amaziah*, 2. *Chron. 26. 16.* *Art thou made of the Kings Counsell? forbear, why shouldst thou be smitten?* God hath therefore provided every man even great men which may not be spoken to, he hath provided them a bosome Chaplein, that will round them in the eare, and will talk roundly to them, one that will be of their counsell in despight of them; one that feares no fist, dreads no smiting, yea, one that fears not to smite the greatest, 2. *Sam. 24. 16.* *And Davids heart smote him after that he had numbered the people.* It may be many

many there were about *David* that had not the hearts to smite *David* with a grave reprove, though hee gives leave to the righteous to doe so, *Ps. 141.* *Let the righteous smite mee*, but yet whilst others, it may be, are fearfull and timorous to doe him that good office, conscience is at no demurre upon the point, that feares not, but smites *David* for sin.

Gods Ministers are oft slighted, and light set by, preachers cānot be regarded, but God hath given men a Preacher in their own bosom, and this Preacher will make many a curtain sermon, wiltake men to task upon their pillow, & will be preaching over our Sermons againe to them. And though many will not be brought to repetition of Sermons in their Families, yet they have a Repeater in their bosom, that will be at private repetitions with them in spite of them, and will tell them, This is not according to that you have been taught, you have been taught otherwise; you have been reproved for, and convinced of this sinne in the publicke Ministerie, &c. Why doe not you hearken and reforme? Thus then conscience having a voyce, and doing the office of a Preacher unto us, if wee would have

conscience good, then in all things that conscience enlightened shall say unto us, hearken unto it. More distinctly conscience hath a two-fold voyce.

1. A voyce of direction, telling us what is good or evill, what is lawfull and un-lawfull, *Isa. 30.21.* *And thine ears shall heare a word behind thee, saying, This is the way, walke ye in it.* That is understood of the voyce of Gods spirit in the secret suggestions thereof, and such is the voyce also of conscience within us, dictating to us, and directing us what duties are to be done, what courses to be avoyded. How many times doth conscience presse us to repentance and to reforme our wayes: how often doth it call upon us to settle to such and such good courses: and so with *David, Psal. 16.7. Our reines doe teach it in the night season.*

2. A voyce of correction and accusation, checking and chiding, taking up and shippynge us when we do amisse. So *Psal. 42. 5. 11.* and *Pf. 43.5.* *Why art thou cast downe O my Sonle, and why art thou disquieted within me?* And *Pf. 77.10.* whilst in the foregoing verses he was complaining, and usynge some speeches that might favor of some diffidence, see how Conscience doth

Ita enim de-  
super in si-  
lento sonat  
quidam non  
auribus sed  
mentibus.

*August. in  
Psal. 42.*

doth her office by a correcting voyce :  
*And I said, this is my infirmitie ; as if hee*  
had said, whilst I was using such different  
expostulations, mine own conscience told  
me, I did not do well. Conscience so speaks  
tous, as the Lord to *Jonah*, *Jon. 4.4.9. Dost*  
*thou well to be angry ?* So sayes conscience  
oft, Doest thou well to be thus earthly,  
thus eager upon the world, thus negligent  
and formall in holy duties ? thus conse-  
ience gives her privie nips, and her secret  
checks. This is that of which *Job* speaks,  
*Job 27. 6. My heart shall not reproch me so*  
*long as I live.* Implying that conscience  
after sin hath a reproaching voice, as when  
it befooles a man, as foole that thou art to  
do this, to lose thy peace with God for a  
base sinfull pleasure. Thus *David's* conse-  
ience reproached him, *2 Sam. 24. 10. I have*  
*don very foolishly ; yea, Ps. 37. 22. it puts the*  
foole and the beast both upon him, *So foo-*  
*lish was I and ignorant, I was as a beast be-*  
*fore thee.* This is the smiting of the con-  
science, *2 Sam. 24. 10.* Conscience first  
points with the finger and gives direc-  
tion, if that be neglected, it smites with the  
fist, and gives correction.

Now then that which I ayme at, is  
this ; If we would get and keepe a good

con-

science, then negle~~c~~ & not, nor despise con-  
science when it speaketh. Doth thy con-  
science presse thee to any works of piety,  
to the care of family-worship, and pri-  
vat devotion, to the reading of the Scrip-  
tures, sanctification of the Sabbath, &c.  
In any case be so wise as to hearken to the  
councils, to the urgings, and to the injunc-  
tions which come out of the Court of  
Conscience. Hearken in any case to this  
Preacher, whom thou canst not suspect of  
partiality, malice, ill will, as thou dost o-  
thers, therby giving way to satans policy,  
that hereby stops up the passages of thine  
heart, that the Word may not enter. Here  
can be no such suspitions; conscience can-  
not be suspected to be set on by others;  
though *Ieremy* be charged to be set on by  
*Baruch*, *Ier. 43. 3.* Therefore hearken to  
the voice of this Preacher, and this will  
helpe thee to a good conscience.

Ideo quantum  
potes, teip-  
sum coargue,  
inquire ate,  
accusatoris  
priuatum par-  
tibus fungere,  
deinde  
Iudicis na-  
vissime de-  
precatoris:  
aliquando  
offendere.  
Sane. spis.  
28.

Againe, doth thy conscience rebuke  
thee, doth it chide and check thee, doth  
thy heart *reproach thee for thy wayes?* doth  
it say, doest thou well to live in such and  
such Sins? Doth it punctually reprove  
thee for thine evils? Doe not answer  
conscience, as *Tonas* answered God, fro-  
wardly, *Yea I d.e. well*, but even close  
with

with conscience, and doe thou accuse thy selfe as fast as it accuses, acknowledge thy folly, yield, promise, and covenant with thy conscience a present and speedy reformation. This if it were done, how happy should men be in getting and keeping a good conscience.

But alas, how few regard the voyce of Conscience, and once hearken to it, and the very want of this duty is it which breeds so much ill conscience in the world. Men in this case are guilty of a double wickednesse. Either they deale as the Iewes with the Apostles, *Act. 4. 18.* and *1 Thes. 2. 16.* They either stop consciences mouth, and labour to silence this Preacher, or else they deale with conscience as the Iews did with *Stephen, Act. 7. 57.* *They stopped their ears.* If they cannot stop consciences mouth, they will at least stop their owne ears.

1 They labour to stop consciences mouth. If conscience begin to take them aside, and to say to them, as *Ehud to Eglon; Judg. 3. 19.* *I have a scores errand unto thee:* they answer, but in another sense, as hee did; *Keape silence.* If conscience offer to be talking unto them, they shufflie it off as *Felix did Paul,* they

they are not at leasure, they will finde some other time when their leasure will better serue. Yea many when their consciences reproach them, they againe reproach and reprove it, and answer it as the Danites did *Micah*, *Judges* 11. 23. *What ayleth thee?* and are ready to give reproachfull language to their owne conscience, that it cannot be quiet and let them alone.

¶ But yet Conscience will not oftentimes be thus posted and shuffled off, will not bee gagged, or suffer her lips to bee sowne up, but will deale with a man as the woman of Canaan did with our Saviour, *Math.* 15. She would not be put off with neglect, or croffe answers, but she stil preses upon our Saviour, and grows so much the more importunat. So oftentimes conscience when she sees men shuffle, growes the more importunate, and will dog and haunt men so much the more. Yea it deals like the blind men, *Math.* 20. 31. who when ~~the~~ multitude rebuked them, *they cryed the more*. Now then when conscience growes thus clamorous, and will not be silenced, then they will stop their owne eares, that if it will needs be prating, it shall but tell a tale to a deafe man.

To this end men put a double tricke upon their consciences.

1 *Sauls trick.* *Saul* is vexed with an evil spirit, what must be the cure? seeke him out a minstrell. Thus many, when the cry of conscience is up, betake them to their merriments and jollities. They try whether the noise of the Harps, and Viols, and the roarings of good fellowes will not drowne the voyce and noise of conscience. They will try whether the dinne of an Ale-house, or the ratling and clattering of the Dice and Tables cannot deafe their eares against the clamours of conscience. Thus doe many in the accusations of conscience, give themselves wholly up to all manner of pleasures and delights, that so their minds being taken up with them, there might bee no leasure to give conscience any the least audience.

2 *Cains trick.* *Cain* had a mark of God upon him, *Gen. 4. 15.* And what might that marke be? *Chrysostome* thinks it was a continuall shaking and trembling of his body. If that were his marke, why might not that trembling come from the horrour of his guilty conscience, following him with a continuall hue and

*Chrys. in 1.  
op. Cor. Rom.  
7.*

cry

and cry for murther, and reproching him for a bloody murtherer. How-ever, no question but his conscience continually haunted him, and the cry of blood was ever in his eares. Now then what course takes he? ye shall see Gen. 4.17. That hee falls a building of Cities, betakes himselfe to a multitude of imployments, that the noise of the sawes, axes, and mallets, might be lowder then the noise of his Conscience. If Conscience bee out of quiet with them, & will not cease to urge and pinch them, then have among their sheepe, and oxen, that their bleating, and bellowing may keepe under the voice of conscience, they do so possesse their heads and their thoughts, and so overload them with much dealings in the world, that there is no spare time wherein their eare can be free to heare the voice of conscience. The clutter of their many busynesses make too great a noyle for Conscience to have audience. They deale with their consciences as the *Ephesians* dealt with *Alexander*, Act.19.33.34. And *Alexander* beckned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two houres cryed out,

Great

Great is Diana of the Ephesians. If Alexander had had never so good lungs, and strong sides hee might have strained his voyce till hee had crazed the organs of language, and might have spoken till he had beene hoarse againe, before he could have beene heard to have spoken one syllable, though he had spoken all the reason in the world. Such a nois of an outragious bellowing multitude had bin almost enough to have drownd the voice of a Canon. Thus deale men with their conscience, if she but prepare to speake and give but a becke with the hand, presently thrust themselves into a crowd of busines that may out-cry and over-cry the bawling noise therof. It was an hideous noise that the shrieking infants of Israel made when they were offred up alive in fire unto *Moloch*. Now lest their parents bowels should earne with compassion, and be affected with the shriekes of their poore babes, therfore they had their drums and trumpets strucke up and sounded in the time of sacrifice, to make such a noise, that in no case the lamentable cryes of the infants should be heard. The same trick do too many put upon their consciences, if they will be clamouring, they will

will have some Drum or other, whose greater noise may deaf their eares from hearing the cries of conscience.

But alas what poore projects are these: The time will come when men shall have neither pleasures nor profits, neither delights nor businesse, to stop their eares. Though now men beate upon these Drum-heads, and with the noise of their pleasures and profits keepe conscience voice under from being heard, yet the day will come, when God will beat out these Drum-heads, and then the cries and horrid and hideous shriekes of conscience shall bee heard: God will one day strip thee of all thy pleasures and imployments, and will turne thee single and loose to thy conscience, and it shall have full liberty to bait thee, and bite thee at pleasure. Oh how much better is it to be willing to hearken to the voice of Conscience here, than to be forced to heare it in hell, when the time of hearkning will be past and gone. Harken to it now, and thou shalt not heare it hereafter. Harken to the admonitions and reproofes of it now; and thus shall thou get Integrity here, and shalt be free from hearing the dolefull clamours

mours of it in hell hereafter.

5. To get and keepe a good Conscience ever in cases of a doubtfull and questionable nature, be sure to take the surest side. Many things are of a questionable nature, and much may bee said on either side; in such cases, if thou wouldest have a good Conscience, take the surest side, that side on which thou mayst be sure thou shalt not sinne. As for example. There be divers games and recreations whose lawfulness are questioned, yet much may be said for them, and possibly they may have the judgement of divers reverend and learned men for their lawfullnesse. Now what shall a man doe in this case? Take the sure side. If I use them it is possible I may sinne, it may be they are not sinnefull, yet I am not so sure of it that I shall not sinne if I use them, as I am sure I shall not sin if I doe not use them. I am sure that not to use such sports breakes none of Gods commandements, a man may bee bold to build upon that. He that lives by this rule, shall keepe his Conscience from many a flaw. He that sailes amongst Rockes it is possible hee may escape splitting, but hee is not so sure to keep his vessell safe and whole

Tutiores igitur vivimus  
si totum Deos  
damus, non  
autem nos illi  
ex parte,  
& nobis ex  
parte com-  
mittimus.  
Aug. de dono  
persever. cap. 6.

Propter incertitudinem  
propriæ Iustitie & pe-  
riculum ina-  
mis gloriae,  
tuncidum  
est fiduci-  
am totam in  
sola Dei mi-  
sericordia &  
benignitate  
reponere.  
Bellar. de In-  
fusio. lib. 5.  
cap. 7.

as he that failes in a cleare sea where no rocks are at all. It is good in matter of life and practice, to doe as *Augustine* speakes in case of doctrine. *Wee live more safely, saith he, if wee attribute all wholly to God, and doe not commit our selves partly to God, and partly to our selves.* In doctrines it is good to hold the *safest* side wherein there can be no danger, yea, *Bellarmino* himself after his long dispute for justification by merit, comes to this at last, *That by reason of the uncertainty of our owne righteousness, and the danger of vaine-glory, it is the most safe way to repose our whole confidence in the mercie and goodness of God alone.* Which way soever *Bellarmino* is gone himselfe, or any of his religion, I thinke common reason will teach a man so much wisdome to go the *safest* way to heaven, and that the *safest* way is the best way. The Lord that would have us make our *calling and election sure*, 2 Peter 1. 10. would not have us put so great a matter as the salvation of our soules upon *Bellarmines* hazard, and confessed *uncer-  
taintie* of our owne righteousness. Now as in case of doctrine, so in case of practise it is great wisdome, and a great meanes of keeping a good conscience, to doe

doe that wherein we may *Tutioris vivere*, and to take to that which *Tutissimum est*, to follow that which is safest, and to take to that side which is the surest, and the freest from danger.

CHAP. VII.

*Two markes if a good Conscience.*

THus wee see how a good conscience may be had ; it followes we consider how it may be knowne, and be discerned to be had. The markes and notes by which a good conscience may bee knowne, are *seven*.

1. This in the Text. In *all* good conscience. It is a good note of a good conscience, when a man makes conscience of all things, all duties, and all Sins. There be that have naturall consciences principled by some generall grounds of nature, and it may bee, so farre as these rules carry them, may make some conscience, but their principles comming short, they must needs also come as short of a good conscience : *I have lived*, saies Paul here, *in all good conscience*, and *Heb. 13. 18. Wee trust wee have a good*

1. Note of  
good con-  
science.  
Conscience  
in all  
things.

*Conscience in all things.* It is a good conscience when a mans life, all his life is a life of conscience, when in all his life, and the whole tenour thereof he makes conscience of all that God commands, and forbids, *Psal. 119. 6. Then shall I not be ashamed,* (what breeds shame but evill conscience?) *when I have respect unto all thy Commandements.* When all are respected there is no shame, because where all are respected there is good conscience, and where good conscience is, there is no shame. That argued David's good conscience, *Psal. 119. 101. I have refrained my feet from every evill way.*

Try mens consciences by this, and it will discover a great deale of evill conscience in the world. Many a morall man makes conscience of doing his neighbour the least wrong, hee will not wrong or pinch any man, payes every man his owne, deales fairly and squarely in his commerce, there is no man can say blacke is his eye, you shall have him thank God that he hath as good a conscience as the best. These are good things, and such things as men ought to make conscience of, but yet here is not enough to make a good conscience. A good con-  
science

science must be *all* good conscience, or it is no good conscience. Now indeed these men may have good consciences *before men*, but my Text tels us that we must live in *all* good conscience *before God*. And Paul joines them two together, *Act. 24. 13.* *And herein I doe exercise my selfe to have a good conscience voyd of offence towards God, and towards men.* Now be it that these have good conscience before men, yet what have they before God? Alas they are miserably ignorant in the things of God, no consciences to acquaint themselves with his truth, no conscience of prayer in their families, of reading the Scriptures, no conscience of an oath, and as little of the Sabbath, and the private duties thereof. How far are these from good conscience?

Others againe seeme to make conscience of their duties before God, but in the meane time no conscience of duties of Justice in the second Table, make no conscience of oppression, racking rents, covetousnesse, over-reaching, &c. these are no better consciences then the former, neither are good because they live not in *all good* conscience. Thus may a man discover the naughty consciences.

of most. *Iehu* seemes wondrous zealous for the Lord, and seemes to be a man of a singular good conscience in the demolishing the Tēple of *Baal*, & putting to death his Priests. I, but if *Iehu* make conscience of letting *Baals* Tēple stand, why doth he not as well make conscience of letting *Ieroboams* Calves stand? If *Iehu* had had a good conscience, hee would as ill have brookt *Ieroboams* as *Iezebels* Idolatry; he would have purged the land of *all* Idols.

*Herod* seemes to make some conscience of an Oath. *Marke 6.26.* *For his Oaths sake hee would not reject her.* It is joy of him that hee is a man of so good conscience. I, but in the meane time why makes hee no conscience of incest and murther? Hee feares, and makes conscience to breake an unlawfull Oath, but makes no conscience to cut an holy Prophets throate. Who would not have thought *Saul* to have beeue a man of a very good conscience? see how like a man of good conscience hee speakes. *1 Sam. 14. 34. Sinne not against the Lord in eating with the blood.* Hee would have the people make conscience of eating with the blood; and indeed it was a thing to be made conscience of. I, but he that make

makes conscience of eating the flesh of Sheepe and Oxen with the blood, like a bloodyhearted tyrāt, as he was, he makes no conscience of fucking and shedding the blood of fourescore and five of Gods Priests. Iust the conscience of his bloodhound *Doeg.* *1 Sam 21.7.* *Doeg was there that day detained before the Lord.* How detained? either out of a religious conscience of the Sabbath, or by occasion of a vow, the man made conscience of going before the Sabbath were ended, or the dayes of his vow finisht. A thing indeed to be made conscience of, men ought not to depart from Gods house, till holy ser-vices bee finisht, a duety that even the Prince must make conscience of, *Ezek.*

46. 10. Who therefore would not judge this *Edomite* a conscionable *Pro-selyte*? I, but why then makes hee no conscience of Lying? *Psalm. 25.* Why no conscience of being instrumentall to *Sauls* injustice in that barbarous villa-ny of slaying, not onely innocent men, but innocent Priests of the Lord? such were the Consciences of the Chiefe Priests, *Math. 27. 6.* How like ho-nest consionable men they speake: *It is not lawfull for to put them into the treasury,*

because it is the price of blood. Sure it is, great conscience ought to bee made of bringing the price of blood into the Temple treasurie; Are they not then men of good conscience, *It is not lawfull*, ye see they will not doe that which is not lawfull. It is well, but tell me, is it not lawfull to take the price of blood, and is it lawfull to give a price for blood? Ought there not a Conscience to bee made of blood, as well as of the price of blood? They make a Conscience of receiving the price of blood into the Treasury, but make no Conscience of receiving the guilt of blood into their Consciences. Iust such Consciences as they had, *Ioh. 18. 28.* *They would not go into the Judgement Hall, lest they should bee defiled, but that they might eate the Passover.* Indeed a man should make great Conscience of preparation to the Sacrament, and take great heede that he come not thither defiled; but see their naughty Conscience, they make Conscience of being defiled by going into the judgement Hall, but make no Conscience of being defiled with the blood of an Innocent. Such was the conscience of the Iewes, *Ioh. 19. 31.* they make Conscience of the body of Christ hanging

Qualis hæc  
innocentia si-  
mulauit; pe-  
cuniæ tangui-  
nis non mit-  
tere in Ar-  
cam, et ipsum  
sanguinem  
mittere in  
Conscientiam  
August.

hanging on the Crosse on the Sabbath, but with what conscience have they han-  
ged it on the Crosse at all? This was just  
like to those that *Socrates* speaks of, who  
made great conscience of keeping Holy-  
dayes, yet made no conscience of un-  
cleanness, that was but an indifferent  
thing with them. As if conscience were  
not rather to be made of keeping our ves-  
sels in holiness, our bodies, then dayes  
holy? Remarkable in this kind is that  
dealing of the *Iewes* with *Paul*, *2 Cor.*

*11. 24. Of the Iewes five times received  
I forty stripes save one.* If we looke into  
the Law, *Deut. 25. 1, 2, 3.* it runs thus,  
*If there be a controversie, &c. and it shall  
be if the wicked man be worthy to be bea-  
ten, the Judge shall cause him to lye downe,  
and to be beaten before his face, according  
to his fault, by a certaine number, forty  
stripes hee may give him, and not exceed.*

Now see the good consciences of these  
*Iewes*, they might give forty stripes, but  
not beyond that number might they  
goe. Now they make so much con-  
science of exceeding the number of forty;  
that they give *Paul* but nine and thir-  
ty. Thus they make conscience of the  
number, but no conscience of the fact;

They

They make conscience of giving above fortie, but with what conscience doe they give him any at all? The Text not onely prescribes the number of stripes, but the condition of the person, namely, that he be *worthy to be beaten*, and he must be punished *according to his fault*. Now see these men make Conscience of the law for the number, but make no conscience of the Law, that will have onely wicked men, and such as are worthy to be beaten, to be so used. These be the consciences of wicked men, they make seeme of making conscience in some one thing, but make no conscience of ten others, it may be, of farre greater weight and necessity, and herein discover they the naughtinesse of their consciences. The conscience therefore is not to be judged good for one, or some good actions. *Ioab* turned not after *Absolom*, but hee turned after *Adoniah*. *1 King. 1.28.* Whereas a good conscience that turnes neither to the right hand nor the left, would have turned neither after *Adoniah* nor *Absolom*. A good conscience and a good conversation must goe together. *1 Pet. 3. 16.* *Having a good Conscience, that they may be ashamed that falsely accuse your good conversation.*

One

One good action makes not a good conversation, nor a good conscience, but then a mans conversation may be said to be good, when in his whole course he is carefull to do all good duties, and to avoyd all sinnes, and such a good conversation is a signe of good Conscience.

To doe some good things, and not all, is no more a signe of good conscience, then to doe some things onely which his master requires, and to neglect other some, is no signe of a good servant. A good servants commendation is to do all his Masters busynesse hee enjoynes him. Wee would hold him but an holy-day servant, and an idle companion, that when his master hath set him his severall workes to doe, hee will doe which him pleases, and leave the other undone. This were not to doe his masters, but to doe his owne will, and to serve his owne turne rather then his masters: So for a man to make choyce of duties, and to picke out some particulars, wherein hee will yeeld obedience to God, and to passe by others as not standing with his profits, pleasures, and lusts, this will never gaine a man the commendation of a good conscience, whose goodnes

must

Nunc autem  
in hoc maior  
offensa est  
quod partem  
svententia sa-  
crae pro com-  
modorum  
nostrorum ei-  
tilitate deli-  
gimus, par-  
rem pro dei  
iniuria pra-  
terimus. Et  
maxime cum  
& terrestres  
domini ne-  
quaquam a-  
quo animo  
tolerandum  
potent si iuf-  
fiones sua  
serui ex parte  
audiant & ex  
parte co-  
temnant. Si  
enim pro  
arbitrio suo  
servi domi-  
nis obtempe-  
rant, ne ijs  
quidem in  
quibus ob-  
temperant, obse-  
quentur, &c.  
Savian. de  
Provid.

must bee knowne by making conscience of *all* things. Then have Gods servants good consciences, when it can be sayd of them, as *Shaphan* speaks of *Iosiah* his servants. 2 Chron. 34. 16. *All that was committed to thy servants, they doe it.*

2. To make conscience of small Duties, and small sinnes. This also rises out of the Text. *All good Conscience.* If of *all* things, then of *small* things. It might have beeene comprehended under the former, but yet for Conviction sake I distinguish them. The good conscience makes not conscience onely of great duties and sinnes, but even of the least, knowing that as Gods great power and omnipotence is the same in the making of an Angell and a worme, so Gods authority, wisedome and holinesse is the same in the least Commandements, as in the greatest of them all. It makes conscience specially of Judgement, and the weighty matters of the law, but yet doth not therefore thinke it selfe discharged of all care in smaller things, doth not thereupon challenge a dispensation from obedience in meaner matters, as if it were needlesse scrupulosity, as too much precisenesse to tythe

tythe Mint, Anise, and Cummin. A Cummin-seede indeede is but a small thing, a very toy, but yet as small a thing, and as light as it is, yet will it ly heavie upon a good conscience, being injuriously and fraudulently detayned from the Levites. The *Pharisees* tythed Mint, Anise, and Cummin, but they neglected the weighty matters of the Law. It is no good conscience that lookes to small, and neglects great duties, neither is it a good conscience on the other side, that lookes after the great and weighty duties, and makes no reckoning of Mint and Anise. Our Saviour sayes both ought to bee done. *Pharaoh* could bee content that the people shoule goe Sacrifice, but hee cannot abide that *Moses* shoule bee so peeviously precise, that not an hoofe shoule be left behind. Alas, an hoofe is but a toy, not worth the mentioning, what need *Moses* bee so strict as to stand upon an hoofe? Yet a good conscience will stand upon it, having Gods Commandement, and will make conscience as well of carrying away hoofes as of whole bodies of Cattell. It is with a good conscience as it is with the apple of the eye,

of

of all the parts of the body it is the most tender, not onely of some great shives, or splints under the eye-lid, but even the smallest haire and dust grieves and offends it. It is so with a tender good conscience, not onely beames, but also moates disquiet the eye of a good conscience, and not onely greater, and fouler Sinnen, but even such as the world counts veniall trifles doe offend it. A good conscience straines not onely at a Camell, but at a Gnat also. Neither doth our Saviour blame the Pharisees simply for straining at a Gnat, but for their hypocrisie, who would pretend conscience in smaller things, and meane while made none in the greater; for otherwise a good conscience indeed hath a narrow passage for a Gnat, as well as for a Camell. The least corne of gravell galls his foot that hath a strait shooe, but hee that hath a large, wide shooe, slopping about his foot, it is no trouble to him. It is just so with consciences good and evill.

Bal. pag. of  
Popes pag.

97.

A Gnat is but a small thing, yet Pope *Hadrian* the fourth was choakt with a Gnat, and one Flye, though but a small thing to a whole boxe of oyntment, yet

dead

dead *Flies*, as small things as they are, cause the oyntment of the Apothecarie to send forth a stinking favour, Ec. 10. 1. and so doth a little folly, though but little, doe a great deale of hurt. And therefore a good conscience lives by *Salomons* rule, *Give not water passage, no not a little.* And take not onely the *Foxes*, but the little *Foxes*, which spoyle not onely the *Vines*, but the *tender Grapes*. Cant. 2. 15. It knowes a little will make way for much. *Pharaoh* is content that the people, the men should go sacrifice, Ex. 10. but their little *ones* should not goe; he knew if hee had but their little *ones* with him, he should be sure enough of their returns; therefore *Moses* will not onely have the men goe, but their little *ones* also. And therefore a good conscience deales with *Satan*, as Marcus Arethusius dealt with his tormentours, who having pulled downe an Idolatrous Temple, and being urged by them to give so much as would build it up againe, refused it; They urged him to give but halfe, hee still refused, they urged him at last to give but a *little* towards it, but he refused to give them so much as one halfe-penny, *No not an halfe-penny*, fayes he,

for  
Putantes  
pauperem  
vel mediata-  
tem perebant  
pecuniarum,  
novissime  
vel paucum  
aliquid exi-  
gebant.  
Quibus ait  
nec obolum  
unum pro  
omnibus da-  
bo. *Hift.*  
*Tripart. lib.*  
*6. cap. 13.*

Ad impietatem inquit o-  
bulum con-  
ferre unum  
perinde va-  
let, ac si quis  
cōferat om-  
nia. Theodor.  
lib. 3. cap. 7.

for it is as great wickednesse to confirre one halfe penny in case of Impiety, as if a man should bestow the whole. What was a poore halfe-penny ? it was a very small matter ; specially considering in what torture he was, from which an half-penny gift would haue released him. Indeed an half-penny is but a little, but yet it is more then a good Conscience dares give to the maintenance of idolatrous worship. A good conscience will not give so much as a farthing token to such an use, as little a thing as it is. *For he that is faithfull in that which is least, is faithfull also in much, and he that is unjust in the least, is unjust also in much,* Luke 16. 10. Even the least things are as great trials of a good conscience, as the greatest. A good Conscience will not gratifie Satan, nor neglect God, no not in a little.

Put mens consciences now vpon this triall. Who crakes not of his good conscience ? there be none, if they may bee believed, but they have good Consciences. But why are they good ? They can swallow no Camells. Well, yeeld them thit, though if their entrals were wellsearcht, a man might finde huge bunch backt camells, that have gone downe their gullets.

lets. They can swallow no camells, but what say they to gnats, can they swallow them ? Tush, Gnats are nothing, whole swarmes of them can goe downe their throats, and they never once cough for the matter. Foule and grosse scandalls, such as are infamous amongst meere heathen, such Camells they swallow not, but what say they to unsavorie and naughtie thoughts which their hearts prosecute with delight, what say they to them ? Gnats doe not swarne more abundantly in the fennes, then such vile thoughts doe in their hearts. The prodigious oaths of wounds, blood, the damned language of Ruffians, and the Monsters of the earth, Oh their hearts would tremble to have such words passe out of their mouths, but yet what say they to the-neater, and civilised Complements of Faith and Troth ? Tush these are trifles, meere Gnats, alas, that you shall stand upon such niceties. To rob a man upon the high way , or to breake up a mans house in the night, this is a monstrous Camell, but in buying and selling to over-reach a neighbour a shilling or two, a penny ortwo, what say they to that ? Oh God forbid they should be so strictly dealt withall, that is a small

thing, their throats are not so narrow, but these Gnats will goe downe easily enough. To beare false witnesse in an open Court of Iustice, or to be guilty of pil-lory-perjury, these bee foule things, but to lye a little for a mans advantage or to make another man merriment, what thinke they of this? This is a very Gnat, they are ashamed to straine thereat. Tell many a man of his sinne in which he lyes, that his sinne and a good conscience can-not stand together, what is his answer, but as *Lot of Zoar, Is it not a little one. Gen. 19. 20,* But the truth is, that these little ones are great evidences of evill con-science. It is but a dreame to thinke our con-scences good, that make no conscience of small sinnes and duties.

The conscionable *Nazarite*, now, did not only make conscience of guzling and quaffing whole cups of wine, but of eat-ing but an huske, and a kernell of a Grape. What a trifle is the kernell of a Grape, and yet a good conscience will care to please God as well in abstinence from the kernell, as from the cup. Indeed when *David* had defiled and hardned his conscience with his adultery, then hee could cut *Vriahs* throat, and his heart smites

smites him not for it, but when under his affliction his conscience was tender and good, his heart smites him but for cutting *Sauls* coat, *1 Sam. 24.5.* See the nature of a good conscience, it will smite not onely for cutting *Sauls* throat, but for cutting *Sauls* coat, but for an appearance, vpon a suspicion, and but a iealousie of evill.

*Paul* speakes of a *pure Conscience*, *2 Tim. 1.3.* Now it is with the pure conscience as it is with *pure Religion*, *Iam. 1.17.* *Pure religion and undefiled*, is to keepe a mans selfe unspotted of the world. It hates not onely wallowing with the Sow in the mire, but is shie of very spots, and hates not only the flesh, but the garment, not onely that is grossly besmeared, but which is but *spotted with the flesh*, *Inde 23.* according to that Ceremonial, *Levit. 15.17.* And this is that which differences civility and a good Conscience, Civility shunnes mire, but is not so trim as to wash off spots, this is the pure Religion of a pure Conscience. *Pure Religion and undefiled*, is to keep a mans selfe unspotted, therefore they who are not unspotted, are not undefiled, but if their consciences be but spotted, yet are they defiled. Mens consciences are as their Religion is, and

pure Religion is spotlesse.

Yea to close this point, the greatest evidence of a good conscience is in making Conscience of small things. Whilst men feare great finnes, or are carefull of maine duties, it may bee their reputation and credits may sway them, which otherwise would be impeached. So that in them it may be a question, whether it be Conscience or Credit that is the first mover, but in smallerthings where there is no credit to be had, nay, for scrupulng whereof, a man may rather receive some discredit from the world, here it is more evident that good Conscience sets a man on. This then is a note of a good Conscience, to make Conscience, as of small duties, so of small finnes ; as hee that feares poison, feares to take a drop, as well as a draught, and men feare not onely when a firebrand is thrust into, but when a sparke lights upon their thatch.

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CHAP. VIII.  
*Three other notes of a good Conscience.*

**A** Third note of good conscience may be this. It loves and likes a Ministry and

Probat enim etiam in majoribus si resexecutigari executorem se idoneum fore a quo minora compleantur.

*Salvian de provid. 4.3.*

and such Ministers as preach, and speake to the Conscience. It likes such a dispensation of the Word as comes home to it, whether for direction or reproofe. The Word is the rule of conscience, and a good conscience is desirous to know the rule it must live by. The Word must judge the conscience, this every good conscience knowes, and therefore grudges not to be reproved by it, as knowing that if it will not abide the Words reproofe, it must abide the Words iudgement. Therefore a man with a good conscience speakes as *Samuel, Speake Lord, thy servant heares.* He can suffer the words of exhortation, and not count himselfe to suffer whilst it is done. He is of *Davids* minde, *Let the righteous smite me, and it shall be a kindnesse; let him reprove me and it shall bee an excellent oylye which shall not breake mine head.* *Psal. 141. 5.* It is with good co[n]science as with good eyes that can abide the light, and can delight in it, whereas sicke and sore eyes are troubled and offended therewith. A sound heart is like sound flesh that can abide not onely touching, but also rubbing and chafing, and yet a man will not bee put into a chafe thereby; whereas contrarily if the

3. Note of  
good con-  
science:  
To love a  
Ministry  
that speaks  
home to the  
conscience.

Tu scis Deus noster, quod tunc de Alipio ab illa pecte fapan-  
do non cog-  
taverim. At  
ille in te re-  
putat me; il-  
lud non nisi  
propter te  
dixisse credi-  
bit, & quod  
alias accipe-  
ret ad suc-  
cessendum  
vixi, accepit  
honestus a-  
dolescens ad  
succesen-  
dum sibi, &  
ad me arden-  
tius diligen-  
dum.

*Aug. conf.*  
*lib. 6. ca. 7.*

least thorne or vnsoundnesse bee therein, a touch at vnawares provokes a man, if not to smite, yet to angry words and lan-  
guage of displeasure. Vnsound flesh loves to be stroakt, and to be handled gently, the least roughnesse puts into a rage. That is the ingenuity of a good conscience, which was the good disposition of *Alipius*, when hee was ynwittingly taxed by *Augustine* for his Theatricall vanities; hee was so farre from being angry with him, though he conceived him purposely to ayme at him, that hee was rather angry with himselfe, and loved *Augustine* so much the better.

Put mens consciences vpon this triall, and we shall see what the consciences of most men are. Let a man preach in an un-  
profitable maner, let him spend himselfe in idle curiosities and speculations, let him be in combate with obsolete or forraine heresies, so long their Minister is a faire and a good Churchman. But let him doe as God commands *Ezekiel* to doe, *Ezek.*  
*14. 4.* *Answer them according to their Idols*, preach to their necessities, let him call them, and presse them to holy duties, and reprove them for their vnholy practices, and make knowne vnto them what

evill consciences they have: what then is their carriage and behaviour? Even that, *Amos. 5.10. They hate him that rebukes in the gate; and they abhorre him that speaks vprightly.* This Ministry that comes to the conscience will not downe with them. It lets in too much light vpon them, and *Ahab* hates *Micaiah* for drawing the curtains so wide open, he cannot endure such punctuall and particular preaching that clappes so close to his conscience. A plaine signe that *Ahab* hath a rotten and an vnsound Conscience. *Micaiah* could not be more punctuall with *Ahab*, then *Isaiah* was with *Hezekiah*, *Isa. 39.6.* 7. And yet what sayes *Hezekiah*? *Good is the word of the Lord which thou hast spoken;* as if he had said, a good Sermon, a good Preacher, all good. Whence comes this good entertainment of so harish a message? *Hezekiah* had a good Conscience, and therefore though the message went against the haire, yet he could give good words, *Let the righteous smite mee, and it shall be a kindnesse, Psal. 141.* I, but that is whē the righteous smites the righteous, what if the Prophet smite *Amaziah*? he will threaten to smite him againe, *2 Chron. 25.16. Forbeare, why shouldest thou*

Scio me of-  
fessorum  
quam pluri-  
mos qui ge-  
neralem de  
vitiis dispu-  
tationem in  
suam refe-  
runt contu-  
meliam, &  
dum mihi  
irascuntur su-  
am judicant  
conscienti-  
am, multoq;  
prius de se  
quam de me  
judicant.

*Hieron. ad  
Rufic.  
Monach.*

shou be smitten? Why if *Paul* preach of a good Conscience, and so make *Ananias* his Conscience to smite him? *Ananias* will commaund the standers by to smite him on the mouth. Now let all the standers by judge whether *Ananias* have any good Conscience in him, who cannot brook the preaching of good Conscience. Let men professe they know God as long as they will, yet if they slight the word, or swel at it, or be disobedient to it when it is laid to their Conscience, *Paul* makes it a manifest signe of a defiled conscience, *Tit. 1.15,16.* *Their mind and their conscience is defiled.* How appeales that? *They professe they know God, but they are disobedient.* When therfore the Ministry of the Word shall charge thee with dutie, or reproove thee for sinne, and then thou shalt charge the Minister with railing, and girding, and that this Sermon was made for the nonce for thee, & thou likest not that Ministers should be so particular, &c. In Gods feare bee advised to looke to thy Conscience, and know it that thou hast a naughtie conscience: when the Ministry of the Word smites thy conscience, then for thee to smite the Minister with reproachfull and disgracefull tearmes, to smite

smite him with thy mouth: How is thy conscience better then *Ananias* his, that commands to smite *Paul* on the mouth? he that cannot brooke that Gods Ministers should not discharge a good conscience in preaching to the conscience, be bold to challenge that man for a man of an evill conscience.

4. That is a fourth note of a good conscience, *Rom. 13.5.* ye must be subject for conscience sake. To doe good, or abstaine from evill meerly for conscience sake, is a note of a right good conscience indeed. Conscience, as we saw before, doth excite and stirre up, and bind to the doing of good, and bind from the doing of evill. Now when the conscience upon just information from the Word, shall presse, and forbid, and then a man shall, because conscience forbids, forbear, or because it presses, performe obedience: thus to doe good, or not to doe evill, for conscience sake, is a note of a good conscience. It evidences a good conscience when the maine weight that sets the wheeles on worke is conscience of God's commandement. When it is that, *Ps. 119.4.* that sets a man on work, *Thou hast comanded us to keep thy precepts diligently.*

4 Note of  
a good con-  
science:  
To doe du-  
ty for con-  
science  
sake.

Tlc

The end of the commandement is love, *1 Tim. 1.5.* and *love is the fulfilling of the commandement, Rom. 12.* But what love? *From a pure heart, and a good conscience, 1 Tim. 1.5.* When conscience of the commandement carries a man to the fulfilling of the end of it, then doth such love come frō a good conscience. Salomons description of a good man, *Eccl. 9.2.* is that *he fears an oath.* He saies not, that swears not; but that feares an oath. For a man not to sweare may be the fruit of good education, and of the awe a man hath stood in of his Governours, but to *feare an oath,* argues that a man *feares the commandement, Prov. 13.13.* and to feare the commandement is the note of a good conscience.

Here let mens consciences be tried. Thou prayest in thy family, hearest the Word, keepest the Sabbath, &c. Now search thine heart, and make inquire what it is that carrieth thee to these duties. Doest thou do them for conscience sake? Doest thou find conscience to urge and pre se thee, and to give satisfaction on the conscience, and obedience to the injunctions thereof. Are these things done? If so, it is a signe of a good conscience.

But this discovers the naughtinesse of mens consciences, who though they be found in some good duties, or in the avoyding of some evils, yet is it not conscience that workes them thereto. *Ye must be subject, not onely for wrath, that is, for feare of the Magistrates wrath and revenge, but for conscience sake, Rom. 13.* It is no good conscience when a man will be subject for his skins sake, and lest hee smart by the Magistrates sword, but then a mans conscience is good, when in obedience to Gods Word, and in conscience of his commandement he subjects. The like may be said of all by-ends. Ye must doe good duties, not for profit, not for credit, not for vaine-glory, not for law, but for conscience sake; or else evill consciences ye have in that ye doe. The *Shechemites* receive circumcision, *Gen. 17:14.* And is not circumcision Gods Ordinance? And is it not joy of them that they will joyne to the Church, and profess the true Religion? Yes surely, if it were done for conscience sake. I, but it is not done for conscience sake. Alas no such matter, but for *Hamors* sake the Lord of the towne, and for *Shechems* sake, their young Master, and for the hope of gaines sake:

sake: Shall not their cattell, and their substance, and every beasts of theirs be ours? Gen. 34. 23. For the oxen sake, and not for conscience sake are the *Shechemites* circumcised. *Shechem* for *Dinahs* sake receives the Sacrament. Oh the zeale and forwardnesse that some will profess on a sudden. What frequenters of holy exercises! But what is it for conscience sake? No such matter, but *Shechem* is in hope of a match with *Dinah*, and all these shewes of Religion are neither for Gods sake, nor conscience sake, but all for *Dinahs* sake, all under hope of preferment by a rich marriage. They were goodly shewes of zeale, *Ioh. 6. 22. 24.* in seeking and following after Christ, but it was neither for Christ, nor conscience sake, but *ver. 26.* for the loaves, and the bread, and their bellies sake.

Many of the heathens, *Esth. 8. 17.* turned *Iewes*. Was there not joy of such Prolytes? not a whit, for not the fear of God, but the feare of the *Iewes* fell upon them; as many frequent the publicke assemblies more for feare of the statute, then for feare of the commandement. The officers of the King helped the *Iewes*, *Esther 9. 3.* Was it for conscience sake? Nothing

left

elle, but for wrath sake, and for feare, *because the feare of Mordecai fell upon them.*

If the Pharises had done all that (Mat. 6.) for conscience sake, which they did for vaine-glory sake, they had had the glory of good consciences. Many preached the Gospel in *Pauls* daies, *Phil.*

i. Does not so good a worke argue a good conscience? Yes, if it had beene done for conscience sake; but that was done for contention sake, not to adde loules to the Church, but to adde sorowes to *Pauls* afflictions.

It is a note of a good conscience, when that which we doe is done with a respect unto the commandement of God, *Psal.* 119.6. and not with a squint respect unto our owne private, for praise or profit. It was a good argument of those *Bohemians* good consciences in plucking downe Images, that they beate downe one y painted and wooden Images, whilst *Sigismund* the Emperour pulled downe silver and golden ones, to melt into mony for pay of his Souldiers, as they plead for themselves, when they were held Heretikes for their fact. If they had pulled downe such Images as hee did, they might have beeene thought to have

*Utrine maiores heretici? illine qui pictas & lignreas, an qui aureas & argenteas imagines e templis exigerent, & ad conflandam monetam igne adurarent?*  
*Dabro. b. 13. B. 1. l. 24.*

have done it for gaine, and not for conscience sake.

How great is often the zeale of many against fashions, and such vanities? How well it were if it were for conscience sake, and not for envy against some particular person, whom they doe distaste, and so for the person, the vanity. For if it be for conscience sake, how is it that those vanities, such great offences to their consciences found in some distasted persons, are yet no trouble to their consciences, being the very same, if not worse in their owne favourites, and associates? Judge whether such zeale come from conscience, or from corrupt affection, whether it be not more against the person, then again<sup>t</sup> the sinne.

5.  
Note of a  
good con-  
science.

Holy bold-  
nessse.

Bona con-  
scientia pro-  
dire vult &  
confici, ipsa  
fas nequitia  
tenebras ti-  
met. *Sene-*  
*ep. 98.*

Qui non de-  
liquit decet  
audacem es-  
se & confi-  
denter pro-  
se, & proter-  
ve loqui.

*Plaut. in  
Anph.*

5. We have a fift note of a good conscience in the Text. *And Paul earnestly beholding the Councell.* Here is a marke of a good conscience in his lookes, as well as in his words; in his face, as well as in his speech. *Paul* is here convented before the Councell, with what face is he able to behold them? *And Paul earnestly beholding the Councell.* A good conscience makes a man hold up his head even in the thickest of his enemies. It can haue

looke

looke them in the faces, and out-face a whole rabble of them assembled on purpose to cast disgrace on it. That may be said of a man with a good conscience, which is spoken of some of *Davids* men, *1 Chron. 12. 8. Whose faces were like the faces of Lions, for the righteous is bold as a Lion, Prov. 28.1.* Now might *Paul* truly have said, as *David, Ps. 57. 4. My soule is among Lions, I ly among them that are set on fire.* And now how fares hee? what is he all amort? lookes he pale and blanke? doth he sneake or hang downe his head, or droope with a dejected countenance? No, *Paul* is as bold as a Lion, and can face these Lions, and earnestly fixe his countenance upon the best of them. A good conscience makes a mans face as God had made *Ezekiels, Ez. 3.8,9. Behold I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an Adamant harder then flint have I made thy forehead, feare them not, neither be dismayed at their looks.* Such hartening and hardening comes also from a good conscience. A good conscience makes a man goe, as the Lord in another sense tells *Israell* he can had done for them, *Levit. 26.13. I have made*

made you goe upright. A good conscience erects a mans face, and lookes, it is no sneaking slinker, but makes a man goe upright. As contrarily, guilt dejects both a mans spirits, and his lookes, and unless a man have a Sodomiticall impudencie, *Isa. 3.9.* or an whores forehead, *Ier. 3.3.* which refuses to be ashamed, makes him hang downe the head.

*Paul* fixes his eyes here, and lookes earnestly upon them, but what if they had looked as earnestly upon him? yet would not his good conscience have beene out-faced. See *Act. 6.15.* *All that sate in the Councel looked stedfastly on him*; namely on *Steven*. If but the high Priest alone had faced him, it had beene somewhat, but all that sate at the Councell looked stedfastly on him. Surely one would thinke such a presence were able to have damped, and utterly to have dashed him out of countenance. But how is it with him? Is hee appalled? Is hee damped? *They saw his face as it had beene the face of an Angell*, sayes the text. As wisedome, *Eccl. 8.1.* so a good conscience makes the face to shine. A good conscience hath not onely a *Lions*, but an *Angels* face; it hath not onely a Lion-like boldnesse, but an *Ange*

Angelicall dazzling brightnesse, which the sicke and sore eyes of malice can as ill endure to behold, as the Israelites could the shining brightnesse of *Moses* face. The face of a good conscience tels enemies that they are malicious Lyars. And no wonder that a good conscience hath such courage and confidence in the face, standing before a whole Councell, when it shall be able to hold up it head with boldnesse before the Lord himselfe, at that great day of the generall Judgement. Even then shall a good conscience have a bold face.

## C H A P. IX.

Two other, and the last notes of a good conscience.

**A** Sixt note of a good conscience followes, namely that which we have, *1 Pet. 2. 19.* When a man for conscience towards God endures grieve, suffering wrong. A good conscience had rather that *Ananias* should smite, then it selfe should. *Ananias* his blowes are nothing to the blowes of conscience. *Ananias* may make *Pauls* cheekes glow, but con-

6. Note of  
conscience.  
To suffer  
for consci-  
ence.

science gives such terrible buffets, as will make the stoutest heart in the world to ake. That will pinch, and twitch and gird the heart with such griping throwes, that all the blowes, and tortures that *Ananias* his cruell heart can invent are nothing to them.

Now therefore a man that sets any store by a good conscience, will not part with the Peace or Integrity thereof upon any termes. Hee rates the goodnesse of his conscience far above al earthly things. Wealth, liberty, wife, children, life it selfe, all are vile, and cheape in comparison of it. And therefore a man of a good conscience will endure any griefe, and suffer any wrong to keepe his conscience good towards God. Such a good conscience had *Daniel*, *Dan. 1. 8.* *Hee proposed in his heart that hee would not defile himselfe with the portion of the Kings meat.* That is, he was fully setled and resolved in his cōscience, come what would come, he would not do that which would not stand with a good conscience. But what if it could have gotten no other meat? without all doubt he would rather have starved than have defiled his conscience with that meat. *Hee would have*

lost

lost his life, rather than have lost the Peace, and Integrity of his conscience. It seemes a question of great difficulty, which was put to the three Children, *Dan. 3.* Whether they will give the bowing of their bodies to the golden Idoll, or the burning of their bodies to the fiery Furnace. But yet they find no such difficulty therin, they were not carefull to answer in that matter, *ver. 16.* Of the two fires they chose the coolest, & the easiest. The fire of a guilty conscience is seven times hotter, and more intolerable than the fire of *Nebuchadnezzars* Furnace, though it be heated seven times more then it is wont to be heated.

If the question come betweene life and good conscience, that one of the two must be parted withall, it is an hard case. Life is wondrous sweet and precious. Skin for skin, and all that a man hath will he give for his life, *Job 2. 4.* What then should a man do in such a hard case? Heare what is the resolution of a good conscience, *Act. 20. 24.* *My life not deare unto me, so that I may fulfill my cMinistratiōn with joy.* And wherein lay his joy, but in his good conscience, *2 Corinth. 1. 12.* It is all one as if hee had said, I care not to lose my life

life to keepe a good conscience. A good conscience in that passage of the Apostle, *1 Tim. 1.19.* is secretly compared to a ship. Now in a tempest at Sea, when the question is come to this, whether the goods shall be cast out, or the Ship be cast away, what doe the Marriners? See *Act. 27.18.38.* *They lightned the Ship, and cast out the wheat into the Sea.* The Marriners will turne the richest Commodities over-board to save the Ship, for they know if the Ship be cast away, then themselves are cast away. Thus it is with a man that hath a good conscience, when the case comes to this pinch, that either his outward Comforts, or his inward Peace must wrack, hee will cheerfully *cast the wheat into the sea:* will part with all earthly commodities and comforts, before he will rush, and wrack his conscience upon any rock. He knowes if the ship be wrackt if his conscience be crackt, that then himselfe, and his soule is in danger of being cast away, and therefore hee will throw away all to save conscience from being split upon the rocks, and being swallowed up in the sands.

There is as great a difference between a good conscience, and all outward things even

even unto life it selfe, as is betweene the arme, and the head or heart. The braine and the heart are vitall parts, therefore when the head is in danger to be cleft, or the heart to be thrust through, a man will not stand questioning whether hee were best adventure his hand, or his arme to save his head, or his heart, but either of these being in danger, the hand and the arme presently interpose themselves to receive the blow, and put themselves in danger of being wounded, or cut off; rather than the head or heart should be pierced. A man may have his hand, or arme cut off, and yet may live, but a wound in the braine or heart is mortall. It is so in this case. A good conscience values its owne peace above all the world. It is that wherin a Christians life lyes, therfore he will suffer the right hand or foot to be cut off, and lose all rather than expose conscience to danger. A man may go to heauen with the losse of a limbe, and though he halt, *Math. 18.8.* but if a man lose his life, if conscience be lost, all is lost. A man may goe to heaven though hee lose riches, liberty, life, but if a good conscience be lost, there is no comming thither. All things compared to conscience are as

life to keepe a good conscience. A good conscience in that passage of the Apostle, *1 Tim. 1.19.* is secretly compared to a ship. Now in a tempest at Sea, when the question is come to this, whether the goods shall be cast out, or the Ship be cast away, what doe the Marriners? See *Act. 27.18.38.* *They lightned the Ship, and cast out the wheat into the Sea.* The Marriners will turne the richest Commodities over-board to save the Ship, for they know if the Ship be cast away, then themselves are cast away. Thus it is with a man that hath a good conscience, when the case comes to this pinch, that either his outward Comforts, or his inward Peace must wrack, hee will cheerfully *cast the wheat into the sea:* will part with all earthly commodities and comforts, before he will rush, and wrack his conscience upon any rock. He knowes if the ship be wrackt if his conscience be crackt, that then himselfe, and his soule is in danger of being cast away, and therefore hee will throw away all to save conscience from being split upon the rocks, and being swallowed up in the sands.

There is as great a difference between a good conscience, and all outward things even

even unto life it selfe, as is betweene the arme, and the head or heart. The braine and the heart are vitall parts, therefore when the head is in danger to be cleft, or the heart to be thrust through, a man will not stand questioning whether hee were best adventure his hand, or his arme to save his head, or his heart, but either of these being in danger, the hand and the arme presently interpose themselfes to receive the blow, and put themselves in danger of being wounded, or cut off; rather than the head or heart should be pierced. A man may have his hand, or arme cut off, and yet may live, but a wound in the braine or heart is mortall. It is so in this case. A good conscience values its owne peace above all the world. It is that wherin a Christians life lyes, therfore he will suffer the right hand or foot to be cut off, and lose all rather than expose conscience to danger. A man may go to heauen with the losse of a limbe, and though he halt, *Math. 18.8.* but if a man lose his life, if conscience be lost, all is lost. A man may goe to heaven though hee lose riches, liberty, life, but if a good conscience be lost, there is no comming thither. All things compared to conscience are as

far beneath it, as the least finger beneath the head. He were a mad man that would suffer his skull to be cleft to save his little finger, nay but the paring of his naile. And yet the world is full of such mad men, that suffer conscience to receive many a deepe wound and gash, to save those things which in comparison of good conscience, are but as the nayle parings to the head.

Try mens consciences here, and we shall find them exceeding short. A good conscience will endure any grieve, and suffer any wrong rather then suffer the losse of its owne peace. God commands Amaziah, 2 Chron. 25. to put away Israel, oh ! but what shall I doe for mine hundred Talents ? Tush, what are an hundred Talents ? A good conscience in yielding obedience to God is a richer treasure than the East and West Indies. And yet how many be there that will craze their conscience an hundred times before they will lose one Talent by obedience to God, out of a care to keepe a good conscience. A talent ; nay, that is too deepe, never put them to that cost, they will sell a good conscience, not for gaining, but for the taking of a farthing token. God and good

good conscience say, *Sanctifie the Sabbath.* Possibly some halfe-penny customer comes to a Tradesmans Shop on a Sabbath, and askes the sale of such, or such a commoditie. Now the mans conscience tels him of the commandement, tels him what God lookes for, tels him it cannot stand with his peace to make markets on that day, &c. But then he tels conscience, that if hee be so precise, hee may lose a customer, and if hee lose his customers, he may shutte up his Shop-windowes. An Inne-keepers conscience tels him that it is fitter that hee should bee attending Gods service at his house on his day, than that hee should be waiting on his guest. But then he replies to conscience, that then his takings will be but poore, and this is the next way to pluck downe his signe. So here lyes a dispute between Conscience and Gaine, which of these two must be parted with. If now in this case a man will grow to this resolution; By Gods helpe I am resolved to keepe a good conscience in keeping Gods Commandement and Sabbath, I will rather lose the best customer I have, and the best guest I have, then the peace of a good conscience. If I beg, I beg;

I will say of my customers as *Jacob* of his children, Gen. 43. 14. If I am bereaved of them, I am bereaved. I will trust God with my estate, before I will hazard my conscience; Give me such a man, such a Tradesman, and I will be bold to say he is a man of a good conscience. But contrarily, when men are so set upon gaine, that so they may have it, they care not how they come by it, they will dispense an hundred times with their obedience to God if any thing be to be had, if these have good consciences let any judge. How would such lose their blood and lives, that will not lose such trifling gaines for the safety of their conscience? Wee have not yet resisted unto blood, the more we owe to God, that know not what that resistance meanes. Alas, how would those resist unto blood that set conscience to sale upon so base priees as they doe.

Peter speakes of a *fiery triall*, 1 Pet. 4. 12. If God should ever bring that triall amongst us, what a company of drossie consciences would it find out? Wee have no *fiery tryall*, we have but an *airy tryall* onely, and yet how many evill consciences it discovers. Many a man could find in his heart to pray in his family, to frequent

frequent good exercises, and company, hee is convinced in his conscience, that thus he should doe, and conscience pres-  
ses him to it. But why then are not these  
things done? *A Lyon is in the way.* He  
shall lose the good word and opinion of  
the world, he shall have so many frowns,  
and frumps, and censures, and scoffes, that  
he cannot buckle to this course. Many  
are in *Zedekiah* his case; he was convin-  
ced in his conscience, that he ought, and  
it was his safest course to goe out to the  
*Chaldeans*; questionlesse his conscience  
prest him to it, and bids him goe out.  
Why then goest he not? He is afraid, *Jer.*  
*38. 19. that he shall be mackt.* Such con-  
sciences as will not preferre their owne  
good word, a comfort before the good  
or ill words of the world; Such consciences as more feare the mocks and flouts  
of men on earth, then they doe the grin-  
ning mocks of the devils in hell; Such as  
will not preferre the peace of conscience  
before all other things, are meere stran-  
gers to good conscience.

The seventh and last note remaines.  
And that is in the Text, *Untill this day.*  
*Constancie and Ferseverance in good*, is a  
sure note of a good conscience. *Paul had*

beene

7. Note of  
a good con-  
science.  
*Constancie*  
*in good.*

beene young, and now was old, and yet was old *past* still, still the same holy man hee was. Time changes all things but a good conscience, and that is neither changed by Time, nor with Time; Age changes a mans favour, but not a good mans faith; his complexion, not his religion; and though his head turne gray, yet his heart holds vigorous still.

*Untill this day.]* And this day was not farre from his dying day. And how held he out to his last day? Heare as it were his last and dying breath, 2 Tim. 4. 7. *I have fought a good fight, I have finished my course, I have kept the faith.* He sayes not, I have finished my faith, I have kept my life, as many may, but *I have finished my course, I have kept the faith.* He kept his faith till he had finisht his course, not on-  
ly here, *untill this day*, but there untill his finishing day. So long hee kept the faith, and therefore so long a good conscience, for as the losing of them goe together, 1 Tim. 1. 19. so the keeping of them goe together, therefore keeping the faith, he also kept a good conscience till he finisht his dayes.

*Untill this day.]* And yet one wou'd wonder that hee should keepe it to this day,

day, considering how hardly he had been used before, untill, and now at this day, the most of those things, 2 Cor. 11. 23. were before this day. *Often under stripes, in prisons oft, and yet stands constant in the maintenance of the liberty of his conscience, vers. 24, 25. Thrice I suffered shipwracke, &c. and yet made no shipwracke of a good conscience, vers. 26, 27. in a number of perils, in perill of false brethren, and yet his conscience playes not false with God, neither is it weary of going on in a religious course.*

Here then is the nature of a good conscience, and the tryall of it.

A good conscience holds out constantly in a good *Cause*, without *Defection*, and in a good *Course* without *Defection*.

1. In a *good cause*. Let a good conscience undertake the defence of a good Cause, and it will stand rightly to it, and neither grow weary nor corrupt. It will not make shewes of countenancing *Pauls* cause till he come before *Nero*, and then give him the slippe, and give him leave to stand upon his owne bottome, and shift for himselfe as well as hee can. A *conscionable Magistrate*, and a *Judge*, who cut of a *conscience of the faithfull* discharge

discharge of his place, takes in hand the defence of a good, or the punishment of a bad cause, will not leave it in the suddes, will not be wrought by feare or favour, to let Innocency be thrust to the walls, and Iniquity hold up the neb, but will stand out stiffe, and manifest the goodness of his conscience in his Constandie.

2. In a *good Course*. A man that is once in a good course, having a good conscience, wil neither be driven, nor be drawn out of that good way to his dying day. There be temptations on the right hand, and there be temptations on the left, but yet a good conscience will turne neither way, *Pro. 4. 27.* but keepes on fore right, and presses hard to the marke that is set before it; Try it with temptations on the left hand. Try it by the mockings and detisions, of others whom it sees in good wayes, will this stagger or stumble it, and make it start aside: not awhit, but it wil go on with so much the more courage rather *Job. 17, 16, 17, 18, 19.* *He hath made me also a by-word of the people, and aforesome I was a Tabræt.* Was not this enough to shake others, to see such a prime man as Job thus used, thus scorned and mocked, not a whit; for all this, *The righteous shall hold*

hold on his way, and hee that hath cleane  
hands, be stronger and stronger.

Try it by mockings and derisions per-  
sonall, by personall infamy and reproach,  
let a mans owne selfe be derided, be de-  
famed, this will goe neerer than the for-  
mer, what, will this move him out of the  
way? No: He will lose his good name,  
before his good conscience. See *Ps. 119.*

*51. The proud have had me greatly in deri-  
sion, yet have I not declined from thy Law.*

And though *Michol*, *2 Sam. 6.* play the  
flouting foole, yet *David* will not play  
the declining foole, but if to be zealous,  
be to be a foole, he will be yet more vile.  
And though *Jeremy* was in derision daily,  
and every one mocked him, yea, and defa-  
med him, yet he was rather the more than  
the lesse zealous, *Ier. 20. 7, 9, 10.* The  
righteous *Psal. 135.1.* are like *Mount Sion*  
that cannot be removed, but abides for ever.  
What likelihood tha a puffe of breath  
should remove a Mountaine? When men  
can blow downe Mountaines with their  
breath, then may they scoffe a good con-  
science out of the waies of godlinesse and  
sinceritie. *Mount Sion*, and a good con-  
science abide for ever.

But these happily may be thought light-

Si reddere  
beneficium  
non aliter  
quam per  
speciem in-  
juriae poteris  
equissimo a-  
nimis ad ho-  
nestum con-  
silium per  
medium in-  
famiam sen-  
dam. Nemo  
michi videtur  
pluris virtu-  
tem, nemo  
illi magis as-  
te devotus  
quam qui  
boniviri fa-  
mam perdi-  
dit ne con-  
scientiam  
perderet.  
Senec. epi.  
82.

ter trials, put a good conscience to some more smarting, and bleeding trials, then these pettier ones are, and yet there shall we find it as constant as in the former.

Let the Lord give the *Sabeans*, *Chaldeas*, and satan leaye to spoile *Job* of his goods, and children, will not then *Job* give up his Integrity? doe ye not thinke that he will curse God to his face? So indeed the devill hopes, *Job* 1.15. But what is the issue: what gets the devill by the triall: one lygives God argument of triumph against him in *Jobs* constancie, *Job* 2.3. *And still he holdeth fast his integrity.* As if he had said, See for all that thou canst doe, in spight of all thy spight, and mischievous malice, he holds fast his Integrity untill this day. See the terrible trials, to which they were put, *Heb.* 11.37. *They were stoned, sawne asunder, &c.* and yet all could not make them shake hands with a good cōscience. The raine, floods, and winds, could not bring downe the house founded upon the rocke, *Mat.* 7. Notwithstanding all trials, a good conscience stands to it, and holds it owne, and speakes as once Father *Rawlins* did the Bishop, *Rawlins you left mee, Rawlins you find me, and Rawlins by Gods grace I will continue.*

Ans and  
Mor.

Try

Try yet a good conscience farther, with the temptations on the right hand, which commonly have as much more strength in them above the other, as the right hand hath above the left, and yet we shall find the right hand too weake to plucke a good conscience out of its station.

It was a sore temptation wherwith *Moses* was assaulted. The treasures, and pleasures, the honors, & favors of the *Ægyptian* Court, & Princesse. All these woote him not to goe the people of God. Had that people beene settled and at rest in *Canaan*, yet had it beene a great temptation to prefer *Ægypt* before *Canaan*. But the people are in *Ægypt*, in affliction, in bondage, therfore so much the more strength in the temptation. What will you be so mad to leave all for nothing, certaine honours for certaine afflictions? who can tell but you may be raised to this greatnessse to be an instrument of good to your people! You by your favour in the Court may bee meanes to ease them of their bondage, and so you may doe the Chirch service with your greatnessse, &c. Here was a temptation on the right hand, and with the right hands strength. Well, and how speeds it? *Is Moses* able to

to withstand it? See *Heb. 11. 24, 25, 26.*  
*He refused to be called the Son of Pharaohs Daughter, &c.* All would not doe, nor stir him a whit. Those faithfull Worthies before mentioned, could not be stirred with all the cruelties their adverfaries could invent. I, but it may be a temptation on the right hand, might have made them draw away the right hand of fellowship from a good conscience. Well, their enemies therefore will try what good they can do that wayes, *Heb. 12. 37.* *They were tempted*, that is, on the right hand they were follicited and inticed, and allured with faire promises of honours, favours preferments, as *Bonner* used to deale with the *Martyrs*, hee had sometimes butter and oyle, as well as fire and faggot, in his mouth. Thus were they tempted, but yet what availed these temptations? Iust as much as their stones, sawes, swords, prisons, all a like. They for all these temptations keepe a good conscience to their dying day, and hold fast the faith and truth unto the end.

A good conscience is of the mind of those trees, in *Iothams* parable, *Judg. 9.* It will not with the Olive lose its *fatnesse*, nor with the Fig-tree lose its *sweetnesse*,

nor

nor with the vine its wine of cheerfullnes, to have the fattest, and sweetest preferments and pleasures of the world, no though it were to raigne over the trees.

It was an excellent resolution of *Benevolus* in his answer to *Iustina* the Attian Empresse, profering preferments to him to have beeane instrumentall in a service which could not be done with a good conscience. *What doe ye promising mee an higher degree of preferment for a reward of impiety? yea even take this from me which already I have, so that I may keepe a good conscience.* And so forthwith hee threw at his feet his girdle, the ensigne of his honour. Thus doth a good conscience throw and trample honour and preferment under foot, to maintaine its owne integritie? Thus can nothing corrupt a good conscience. *I have beeene young, and now am old, and yet never saw I the righteous forsaken, to wit, of God, Psalm. 37.* *David* out of his experience could have said as much in this point, *I have beeene young, and now am old, yet never saw I God, and godlinesse forsaken by the righteous, by the man that had a good conscience.* But the man that had a good conscience when hee was young,

Benevolo  
Iustina pre-  
cepit ut ad-  
versus fidem  
patrum im-  
perialia de-  
creta dicta-  
ret; Illo ve-  
ro se impia  
verba prola-  
teturum abnu-  
cate, celsio-  
rem hono-  
ris gradum  
spopondit, si  
madata per-  
ficeret: cui  
Benevolus,  
Quid mihi  
pro impie-  
tis mercede  
altiorem  
promittis  
gradum?  
hunc ipsum  
quem habeo  
austerre, dum  
in egram fi-  
dei concien-  
tiam tue-  
ar. Ac protoc-  
onus cingu-  
lum ante pe-  
des ejus ab-  
jecit.  
*Sagae de oc-  
cid. Imp. l. l.  
pag. 200.*

will hold out and have it when he is old. It is the great honour and grace of a good Conscience, which *Walden* thinks he speake to the disgrace of *Wickliffe*, *Ita ut cano placeret, quod inveni complacebat,* He was young and old, one and the same man. Old age decayes the body, the strength, the senses, but conscience it touches not, that holds out sound to death. As of Christ in another sense. *Heb. 13.* So may it be said of a good conscience in this, *yesterday, and to day, and the same for ever.* A good conscience is no changeling, but let a mans estate change from rich to poore, from poore to rich, or let the times change from good to evill, or from evill to worse; or a mans dayes change from young to old, let his haire and head change, yet among all these changes a good cōscience wil not change, but hold it owne untill its last day.

Now put mens consciences upon this triall, & their inconstancie either in good causes, or courses, will discover their naughtines. In a good cause how many are like *Darius*? his cōscience strugg'les a great while for *Daniel*, he knew he was innocent, he knows the action to be unjust, and therefore labours all day till the setting of the

Sun

Sun for his deliverance, *Dan. 6.14.* but yet overcome with the Presidents & Princes urgencie, *ver. 16.* he commands him to the Lions den. Here was a natural conscience standing for equity and justice, but yet no good conscience, it holds but till Sun set, and his conscience went downe with the Sun. His cōscience yields & is overcome, though it know the act to be unjust.

*Pilats* conscience makes him plead for Christ. In his conscience he acquits him, and thrice solemnly professes that hee finds no fault in him, and therefore cannot in conscience condemne him, yea withall seekes to release him, *John 19.12.* Is not here now a good conscience? Indeed it had beene so in this particular fact, if his conscience had beene inflexible, and had held out. But when *Pilate* heares them say, that if he be his friend, he is no friend to *Cæsar*, *John 19.12.* and whilst withall hee is willing to content the people, *Marke 15.15.* Now that there is feare on the one side, and desire to curry favour on the other, where now is his conscience? Now hee presently delivers him to be crucified, though he knowes in his conscience that there is no fault in him. What a good

conscience hath many a Judge, and Lawyer? How stiffly will they stand in, and prosecute a just case, till a bribe come and puts out the very eies of their conscience. Their consciences are of so soft a temper, that the least touch of silver turnes their edge presently. They hold out well till there come a temptation on their left hand, that is, in their right hand, *Psal. 144. 8. Whose mouth speakes vanity, and their right hand is a right hand of falsehood.* If once the right hand be a right hand of falsehood, the mouth will soone speake vanity, though before it speake conscience. Who would not have thought *Balaam* to have beene a man of an excellent conscience? *If Balak would give mee his house full of silver and gold, I cannot goe beyond the word of the Lord my God, to doe less or more, Num. 22. 18.* But yet besides that faltering in those words *I cannot goe*, whereas the language of a good conscience would have beene, *I will not goe*; besides that I say, before hee ends his speech, see how the hope of promotions works, and works his conscience like wax before the fire, *ver. 19. Now therefore I pray you tarry here also this night, that I may know what the Lord will say unto me more.*

A faltering inference: If his conscience had beene good, it would have inferred strongly thus; Now therefore I pray get you gone, and trouble me no longer. Hee knew in his conscience the people ought not to be cursed, and that he ought not to goe, and yet comes in with *I pray tarry all night, &c.* Truly *Balak* needed not to have beene so lavish and so prodigall, as to offer an house full, one handfull of his silver and gold will frame *Balaams* conscience to any thing.

The like triall may be made of mens consciences, by their *inconstancie* in good courses, and this will condemne three sorts, as guilty of evill consciences.

1. Such as sometimes being conuinced of the necessity of good courses, doe set upon the practice of them, and begin to looke towards Religion, and religious duties, till meeting with some of their supposed wiser neighbours, they be advised to take heed, they may bring themselves into greater note then they are aware of, they will incur sharper censures then they thinke of, &c. and suddenly all is dasht, all is quasht and quencht. There is a disease among beasts they call the *Staggers*, and it is a disease

too frequent in mens Consciences, who sometimes are on, sometimes off, one day begin, and next day cease good courses. That may be said of many mens Consciences, which *Jacob* speaks of *Reuben*, Gen, 49. 4. *Vnstable as water*. The water moues as the winds blow: If the wind blow out of the East, then it moves one way; if out of the west, then it moves another, the cleane contrary, and upon every new winde a new way. So many, let them heare a convincing, and a good perswading Sermon moving to good duties, then they will set upon them; let them againe heare either some mocks, or reproches for those wayes; or some sage advise from one they count wise, against the way of conscience, they are as far off againe as ever. These staggering, irresolute, and warry Consciences are farre from good ones.

2. Such as in their youth, or when the world was low with them, were very zealous and forward; But what are they now at this day? True downeright *Demasses*, zealous when they were young, but now old and cold: zealous when they were mane, but now the worl'd is come vpon them, *Demas-like* they have forsaken

saken goodnes, and embraced the world, have gotten now worme-eaten, and world-eaten consciences. The zeale of Gods house was wont to eat them up, but now the world hath eaten up them, and all their good conscience.

3. Those that have made good the prophane Proverb, *Young Saints and old Devils*, whose hatred of Religion and good conscience is greater then ever was their love thereto, as *Ammon* was towards *Thamar*, 2 *Sam.* 13.15. They were zealous and forward frequenters of Gods house and Ordinances; zealous enemies against Swearing, and Sabbath-breaking, &c. But what are they at this day: yesterday indeed zealous professors of holines, but what are they to day: to day malicious scoffers of godlinesse, haters and opposers of goodnes, the only swearers and drunkards in a country. What kind of consciences are these: none of *Pauls* conscience, *I have lived in all good conscience until this day*. What then: just the consciences of *Hymenaeus* and *Alexander*, 1 *Tim.* 1.18,19. They once made great profession of conscience, but now enemies to *Paul*, and blasphemers, men, as *Paul* speaks, that had put away good conscience, they did

not through want of watchfulness let it  
rip, or sheate away; but as if it would never  
have been gone soone enough, they *put*,  
and *drave it away*, *in exodus*, Bezat trans-  
lates it, *Qua expulsa*. They used their  
consciences as *Amnon* did *Thamar* after  
his lust satisfied, 2 Sam. 13.15,17. *Arise,*  
*he gane*, sayes hee to her, and when shee  
pleads for her selfe, hee calls his servant,  
and sayes unto him, *Put out this woman,*  
*and bolt the doore after her*, put her out so,  
as shee may be sure not to come againe.  
They dealt with their Consciences as  
Calloges deale with Rake-hels, ex-  
pelled them without all hope of re-entry.  
Thus many prophanie Apostating back-  
sliders cannot be content to lose good  
conscience, unlesse *Amnon*-like they  
may put it away with violence, and ex-  
pell it. And how can they have good  
conscience that have put it away? Hee  
hath not his wife, that hath put her away,  
and given her a bill of divorce. In the  
dayes of Popery and darknesse, the De-  
vill it seemed walked very familiarly a-  
mongst them, and hence we have so ma-  
ny stories of Fayries, and of children ta-  
ken out of cradles, and others laid in their  
roomies, whom they called *Changelings*.

Since

Since the light of the Gospell, these Devils and Fayries have not beene seene amongst us, but yet we are still troubled with *Changelings*. Some, Priests and Iesuites have changed ; some, the world hath changed ; some, Good-fellowship and the Ale-house hath changed. These have played the Fayries, have taken and stolne away goodly, forward, and fervent Christians, and have layd in their roomes Earthlings, Worldlings, Popelings, Swearers, Drunkards, Malicious scorners of all goodness. Thus have these Fayries in stead of faire and comely children, brought in these lame, blind, deformed and wrizzled faced *Changelings*, that any one may easily see them to be rather the births of some Hobgoblins, then the Children of God. If therefore we would evidence our consciences good, labour to hold to the last, and rest not in youth, but labor to have age found in the way of righteousness. This is a Crowne of glory, and this is right good conscience to live therein untill our dying day. All the former sixe are nothing without this last.

## C H A P. X.

*The comfort and benefit of a good conscience, in the case of Disgrace, and Reproach.*

**V**E are now come to the fift and last point which was propounded: The *Motives* to perswade us to get good consciences. The *Motives* therunto may be many, I will keepe my selfe within the compasse of five.

1. Motive  
to a good  
conscience.

1. *Motive*, The incomparable and unspeakable comfort, and benefit thereof in such cases and times as all other comforts faile a man, and wherin a man stands most in need of comfort. These cases or times are five.

- 1. The Time and Case of *Disgrace* and *Reproach*.
- 2. The Time of *Common feare*, and *Common calamitie*.
- 3. The Time of *Sicknes*, or outward crosses in a mans goods.
- 4. The Time of *Death*.
- 5. The Time and Day of *Judgment*.

In all these, or in any of these times it is good to have such a friend or companion

tha:

that will sticke to a man, and be faithfull to him when all other things faile him. Such a friend, and such a companion, is a good conscience. *A friend loves at all times, and a brother is borne for adversitie.*

*Proverb. 17. 17.* But in some of these cases a brother and friend may be false, and will not, or may be weake and cannot helpe nor pleasure a man, but a good conscience is better then all friends and brethren whatsoever; when they will not, or cannot, or may not, yet then will a good conscience sticke close to a man, and be a sure friend to him. Let us see in the particulars the truth of it.

1. In the time and case of *Disgrace, Infamie, Reproach*, and wrongs of that kinde, the comfort and benefit of a good conscience is unspeakable. When a man shall be traduced, slandered, falsely accused and condemned, then in such wrongs will a good conscience doe the office of a faithfull friend, will sticke to, and stand by a man, and will comfort and hearten him against all such injuries. *Paul* is heere convened before the Councell as a Malefactor, hee hath an whole Councell bent against him. What now is his comfort, and

Interim elige socium  
qui cum omnia subtra-  
cta fuerit  
fidem servat  
dilectoribus  
suis nec re-  
cedit in te-  
pore angu-  
stie.

*Bon. de  
Consc.*

The com-  
fort of a  
good con-  
science in  
case of dis-  
grace and  
reproach.

and his defence against such an heape of accusers as doe affront him ? This it is, *Men and brethren, I have lived in all good conscience.* As if hee had said, Impeach, traduce, accuse and condemne mee as you please, yet be it knowne unto you, that I have a good conscience, and this my good conscience is it which shall comfort and uphold me against all your injurious and unequall proceedings. You may bring forth false witnessesse against me, but my conscience doth, and will witnessse for me, you may condemne me, yet my conscience acquits, and absolves me. And thus doth *Paul* shelter himselfe under his good conscience.

The like we may see in the next Chapter. *Ananias* and the Elders come and bring *Tertullus*, and he is feed to be *Pauls* accuser, and he layes heavie and hainous things to *Pauls* charge, verf. 5. Wee have found this man a pestilent fellow, and a master of sedition among all the Jews throughout the world, a ring-leader of the sect of the *Nazarens*, &c. Here be foule things, what will *Paul* be able to say to all this ? Will not this bee enough to finke him downe utterly, to see so many banded together, and such great ones combined

to countenance such an accusation? How will he be able to subfift? Now then behold the benefit, and comfort of a good conscience. He holds up his former buckler, and smites *Ananias*, and the rest with his former weapon, *vers. 16*. *Herein doe I exercise my selfe, to have alwayes a conscience voyd of offence towards God, and towards men.* *Ananias* and the Elders have a mercenary *Tertullus* to accuse him, *Paul* hath no man dares be feene to plead for him, none will be retained in his cause, but yet now conscience steps out, and stops the foule mouth of this slanderous Oratour, and puts spirit, and heart into *Paul* to plead his own Cause against them all. Conscience feemes on this manner to animiate him; Feare not *Paul* the accusations of this *Tertullus*, I witnesse for thee thine Innocencie. I justifie it to the teeth of *Tertullus*, that he is one whose malice and covetousnesse hath made him set his conscience to sale; stand up therefore, and speake boldly for thy selfe, dread hem not. Well fare a good conscience yet, that will speake comfort to *Paul*, and make *Paul* speake with courage, when none else dare be feene in his cause.

It was an ill case *David* was in, *Psalms.*

69. 20. 21. Reproach hath broken mine heart, and I am full of heaviness, and I looked for some to take pitty, but there was none, and for comforters, but I found none: they gave me also gall for my meat, and in my thirst they gave mee vineger to drinke. A very hard case indeed. Where was now Davids familiar friend, his acquaintance with whom hee was wont to take sweet counsell, what was become of him now? Possibly some of his acquaintaunce were at this time like a broken tooth, and a foot out of joyn, *Prov. 25. 19.* Confidence in an unfaithfull man is like a broken tooth, and a foot out of joyn. Other it may be that had profest him loue were ready to fasten a poysoned tooth in him. This was Davids case, and this may be any mans case; but now at such a time, and in such a pinch appears the excellency and benefit of a good Conscience. Though all a mans friends should prove *Jobs* friends, like the Winter brooks of *Teman*, that in winter overswell the bankes, but in the scorching heat of Sommer prove drie ditches yet then, eventhen well fare a good conscience. That will heale Davids heart broken with reproach, that will cheer

him

him up in his heaviness, that will sweeten the gall, and take away the sharpnes of the vineger, which his enemies have given him to drinke.

There is a generation, Prov. 30. 14. whose teeth are as swords, and their j. w teeth as knives ; and Pro. 12. 18. that generation speakes as the piercing of a sword. There is a generation, whose words are wouds that go down into the innermost parts of the belly. Pro. 18. 8. These be dangerous generations. But what generation are they ? Generations of vipers. Psal. 140. 3. Adders poysen is under their lips. Iunius translates it, *Venenum ptyados*, The poison of the spitting Serpent. They be then generations of spitting serpents, even of fiery serpents, that have their tongues set on fire from hell, and so they spit fiery poysen in the faces of Innocents. Now there is no man can live in this world, at whom these adders will not spit, no man can be free from the sprinckling of their poysen. The disciple is not above the master ; If these snakes have hissed at the Lord of the house ; and if these spitting Serpents have cast their poison in his face, why would they feare to do it to the servants ? But is there then no balme against

gainst this poyson ? No buckler against these swords ? Yes, there is the soveraigne balme, and the impenetrable buckler of a good conscience. It is a balsome that will allay the poyson of these Adders, that it shall never burst a mans heart, or if these swords pierce the very innermost bowels, yet this will so salve these wounds, that they shall not ranckle, nor become mortall : Oh ! how mortall is this adders poyson, how fatall are these swords, how keene their edge, and how full of paine their wounds, where inward guilt gives strength unto them : But integrity and goodnessse of conscience, is a precious balme of *Gilead*, that takes away the venome of this poyson, & the stinging smart of the wounds of these swords.

Let *Paul* live with ever so good a conscience before God, and man, *Act. 24. 16.* yet *Tertullus* will play the spitting adder, and hee will spit, yea, spue forth his poyson in his face, and in the face of a whole Court will not spare openly to slander him for an arrant varlet, a lewd pestilent, and a villanous fellow. Such drivel will the malicious world spit in the face of Godlinesse. But mark now the benefit, and comfort of a good conscience.

Either

Either a good conscience with *Stephens* Angelicall face will dazzle, and shame the devils Oratours, *1 Pet. 3.16.* Having a good conscience that they may be ashamed, or else like *Paul* it can shake off those vipers without swelling or falling downe dead. Yea, if Satans orators, will needs be opening their mouthes against *Paul*; yet so good is his conscience, that as *John Hus* appealed from Pope *Alexander* to Pope *Alexander*, namely, from him in his anger to him in his cold blood, and better advised, so dares *Paul* appeale from *Tertullus* to *Tertullus*, *David* from *Shimei* to *Shimei*, from enemies to enemies, from their tongues to their hearts, from their mouthes to their Consciences, as knowing their owne integrtie to bee such, as that their enemies owne hearts give their tongues the ly, and tels them that against their Conscienses possessed with meere malice they are hurried on in Satans service. *Tertullus* knowes he lyes, and his owne Conscience tells him hee lyes in his throate, that *Paul* is an honester man than himselfe, yea, and the comfort is, that *Pauls* Conscience comforts him, and assures him that *Tertullus* his Conscience assures him all this,

So unspeakably sweet is the comfort of a good conscience.

David complaines of a great affliction, *Psal. 35, 11.* *False witness did rise up, they layd to my charge things that I knew not.* What should a man do in such a case, if he had not the comfort of a good conscience witnessing for him? But now at such a pinch appears the benefit of a good conscience; Let ever so many rise up falsely to witnesse against him, yet his conscience will witnesse as fast for him. *My friends scorne mee,* sayes *Job, Job 16, 20.* They witnessed against him to be a wicked person, and an hypocrite, they censured and condemned him, but what was *Job's* comfort? That same, *verf. 19.* *Behold my witnesse is in heaven, and my record is on high.* That was one comfort, but that was not all, hee had also a witnesse on earth, and his record below. Upon whose record, and witnesse see with what solemnitie and with what confidence he stands, *Job 27, 2, 6.* *As God liveth who hath taken away my judgement, and the Almighty who hath vexed my soule, All the while my breath is in me, and the spirit of God is in my nostrills, my lip shall not speake wickednesse, nor my tongue*

utter deceit ; God forbid that I should justifie you, till I dye I will not remove mine integrity from me, my righteousnesse I will hold fast, and will not let it goe, mine heart shall not reproach me so long as I live. As it he had said, As the Lord lives, whilst there is breath in my bodie, I will not yield unto your accusations, nor yet acknowledge my selfe guilty of that you doe charge mee withall. Vrge mee and presse me what you will, yet I will never let goe mine hold. Why what is it that makes *Job* thus stiffe, and resolute, what is it that supports him with such an excellent spirit? that ver. 6. *Mine heart shall not reproach me so long as I live.* Indeed you reproach, censure, and condamne mee, you lay heavie things to my charge ; But I have searched the records of my conscience, I have called that unpartiall witness to testifie the truth, and I find conscience witnessing strongly on my side, and therefore do what you can, you shall never beare mee downe. *Jobs* friends may prove fickle, and false, but his own conscience will prove true to him, that will plead for him, animate him, and comfort him against all their calumnious and injurious reproches, and give him

Nam si in  
his in qui-  
bus me cri-  
minantur,  
testimoniū  
Conscientiae  
mea non stat  
contra me in  
conspicu  
Dei, quo  
nullus ocu-  
lus mortalis  
intenditur,  
non solum  
contristari  
non debo,  
verum etiam  
exultare &  
gaudere,  
quia merces  
mea multa  
est in ecclis.  
Neq; enim  
intuenditur  
est quam sic  
amarum, sed  
quam fal-  
sum sit quod  
audio, & quā  
verax pro  
cujus nomine  
hoc audio.  
*Aug. contra  
lis. Postl. l. 3.*

cause of much joy and triumph. *Job* then had his witnesse in heaven, and *Job* had his witnesse on earth, God and his owne conscience, two witnesse beyond all exception; and in the mouth of two witnesse every truth shall stand. Conscience is a thousand witnesses, and God is above conscience. And what Consciences witnesse concerning matter of fact, God himselfe will justifie the same. He that hath a good conscience, hath a sure friend, that will never slinke nor shrinke at any hand. Nay he hath two good friends, and two substanciall witnesses, whose testimonies, though secret, yet are such as sweetly solace the heart of man against open reproaches, slanders, false witnesses, and all wrongs and injuries of that kinde whatsoever. The testimony of conscience is full of comfort, because of the vndoubted certaintie, and the unquestioned infallibility thereof, so that it voycing on a mans side, strangely cheares his heart, *Pro. 27.19.* *As in water face answers to face, so doth the heart of a man unto man;* That is, as some expound it, As a man may see his face by looking in the water, so a man may see himselfe, and what hee is by looking into his

his conscience. If a man should be told that hee had some filth or bloach on his face, if he would goe looke into the wa-  
ter, or specially into a looking-glaſſe, hee  
should easily ſee whether it were ſo or  
no. And if looking into the water, or  
glaſſe, hee could not ſee any ſuch filth in  
his face, though an hundred ſhould offer  
to beare him downe to the contrary, yet  
would hee beleeve his owne eyes before  
them all. So here when at any time foule  
mouths are open, and ſpare not to cast af-  
perſions upon innocence, and to lay ſcan-  
dalouſ things to a mans charge, then a man  
by looking into his conscience can ſee  
himſelf, and can find whether he be guil-  
ty or not, and ſeeing himſelf in that wa-  
ter, or in that glaſſe to be cleare from that  
dirt and filth which malice would cast in  
his face, it ſo fils his heart with comfort,  
and confidence, as makes him treade all  
approach, and false judgement of man  
under his foot.

This appears by the contrary. Let  
man bee Praiſed, and magnified ever ſo,  
yet ever ſo much good be ſpoken of him,  
and ever ſo much worth be attribu-  
ed to him, yet if his owne heart tell  
him, that all is falſely ſpoken of him, and

In ſpeculo  
Conſciætia  
ſtatus interi-  
oris hominiſ  
& exterioris  
cognoscitur.  
Non im-  
riko Conſci-  
entiam ſpe-  
culo com-  
paravit, quoniam  
in ea  
tanquam ſpe-  
culo rationis  
oculus tam  
indecenſ  
quam quod  
decens in fe-  
uit, claro &  
percuti appre-  
dere potest.  
Bor. de Conſo.

Non ideo  
bona est cō-  
scientia mea  
quia vos il-  
lam laudaris  
Quid enim  
laudatis  
quod non  
videtis?

*Aug. de ver-  
dome. ser. 49.*  
Si autem nō  
aurē solam  
percutit ira-  
cundia cri-  
minantis, ve-  
rūmetiam  
cōscientiam  
mordet ve-  
ritas crimi-  
nis, quid  
mīhi pro-  
dest si me  
cōtinuis lau-  
dibus totus  
mundus at-  
tollat. Ita  
nec malam  
cōscientiam  
fanat prae-  
nūm laudā-  
tis, nec bo-  
nam vulne-  
rat convici-  
antis oppro-  
brium.

*Aug. contra.  
lit. pesil. 4.2.*  
In omni  
quod dicitur  
semper tac-  
te occurrere  
debemus ad  
mentem &  
interiorē  
testem, & ju-  
dicem requiri-  
tere.

Quid enim  
prodest si  
omnes lau-

there is indeed no such matter in him, he hath at all no true comfort in all the good words of the world, *Prov. 27.21.*

*As the fining pot for silver, the furnace for gold, so is a man to his praise,* that is, a man is to try his praise that is given him, and if his conscience tell him it is undeserved, hee is to separate this drosse of flattery from himselfe. All the commendations, and admirations of the world what comfort can they yield, whilst a mans conscience tells him, that they are all but lying and glavering flatteries: what though the poore multitude feeling the swette, and refreshment of a Pharisees almes, doe canonize a Pharise for a Saint, yet what is he the better, or what comfort hath hee the more, whilst his owne conscience reproaches, and reproves him, and tells him that hee is a vain-glorious hypocrite, and that though these whom hee feeds, send him to heaven, yet hee shall have his portion with hypocrites, and unbelievers. What is a man the better for a flattering Funeral commendation, whilst in the meane time he is under the reproach, and torture of his conscience, in the place of torment? How many a man is there that hath the goo-

word of all men, no man speakes **well** of him, but yet in the meane time, his owne heart gives him bitter words, and rates him to his face? How well contented would such a one be, and what an happy exchange would he hold it, to have all the world raile on him, and slander him, so his own conscience would but speake friendly and kindly to him? so he could find honny from his conscience, he would not care what gall he had from the world.

Experience lets us see that such as have beene malevolent and injurious against others innocencie, though they have been abetted and borne out by their umpires, and advocates, that for handfulls of barley, and scraps, and crusts, have laboured to maintaine ill Causes, and worse persons, yet they have had no peace nor rest of heart. Their advocates have bid them, sit downe with rest and victory, the day is theirs, they have cheered them, and striven to deserve their fee, and yet their guilty Clients being netled with the inward guilt of their consciences, have still beene haunted with a restlesse and perplexed unquiet spirit, which others made guilty, and censured for offenders by such mercenarie umpires, have

dant & con-  
scientia ac-  
cusat? aut  
poterit ob-  
eſſe si omnes  
derogent, &  
ſola conſci-  
entia deſen-  
dit?

Greg. ſup.  
135. bom. G.

possessed their soules in patience, and have been cheerfull and merry-hearted, from the comfort of their owne innocent and cleare consciences.

So that looke as the naughty conscience can speake no comfort, though all the world speake well of it; so contrarily, though all the world reproach, censure, slander, &c. yet a good conscience can, and will speake peace, and comfort to a mans heart.

The *Corinthians* did exceedingly slight *Paul*, Hee was this, and hee was that, but how was he affected with it? See how, *1 Cor. 4.3,4.* *But with me it is a very small thing, that I should be judged of you.* I know full well what your censures are, and what sentence you passe upon me, but know ye that I no whit at all regard the same, I make no reckoning thereof at all. Why? might the *Corinthians* say, do ye count us so silly, and so injudicious? Nay, sayes *Paul*, I speake it not as if you were sillier than others, with me it is a small thing to bee judged of you, or of mans judgement, let them be the most wise, and judicious that are in the world, or of *mans Day*, though by men convened in solemnie manner for judgement; I passe not

Felix conscientia non sibi in aliquo conscientia, que non proprium judicium nec alienum veretur.

*Bern. de Conso.*  
Beata plane que non alienis aestimatur judicis, sed domestis percipitur sensibus tanquam sui iudex. Neq; enim popularis opiniones pro mercode aliqua requirit, neque pro supplicio pavet.

*Ambros. de offic. 4.2.c.1.*  
Non possunt aliena verba crimen affigere quod propria non recepit conscientia.

*Ambros. in Psal. 38.*

not what their censure is, I regard not their mis-judgings of mee. I, but what makes *Paul* thus slight mens judgement of him? That in the fourth verse, *I know nothing by my selfe*, mine owne conscience judges me not, nor sentences mee, that layes no such thing to my charge, and therefore so long as my conscience is on my side, I regard not a whit what the world judges.

Now then see what a Motive this is to get and keepe a good conscience. As we would be glad to have comfort and confidence against the malice of opprobrious tongues, as wee would have a counter-poison against their venome, so get a good conscience. Here is that which may make us in love with a good conscience. Reproach must full often be the portion of Gods deare children. *Israelites* shall be for ever an abomination to *Ægyptians*. And though the *Ægyptian* dogges moved not their tongues against *Israel*, *Exodus* 11. 7. yet dogged *Ægyptians* will move their tongues and their teeth too. The Apostles must be counted the *filth of the world*, and the *offscourings of all things*, *1 Corinth. 4. 13.* The Lord Iesus himselfe dranke of this cup,

cup, *Psal. 22.6,7.* I am a worm and no man, a reproach of men, and despised of the people. All they that see me, laugh me to scorne, &c. The way to heaven is a narrow way, and this narrow way is beset with snakes, spitting adders, barking, and biting, and mad dogs; and a man must passe to heaven through good and evill report, *2 Corrinth. 6.8.*

Currentem  
atrites su-  
per aspidas  
& basilicos  
declinarele-  
nem viperarum  
non poterit.  
*Prof. do.*

*Aug.*

Conscia  
mens rosi  
fama men-  
dacia ridet,  
Sed nos in  
vitium cre-  
dula turba  
sumus.  
*Ovid.*

Well then, it being so hard a passage how may a man get himselfe so armed that he may passe cheerfully through all these? get a good conscience, and thou shalt regard these snakes, serpents, vipers, and dogs, no more than a straw under thy foot. If thou have a good conscience, thou shalt *laugh* at the reproaches of enemies, as *Eliphaz* speaks of destruction. *Job 5.* A good conscience will say unto thee, Go on cheerily in the wayes of God, what ever discouragements the Devill raises by reproaches and flanders, feare them not, behold I acquit & excuse thee, I will beare thee out, I will witnesse at Gods tribunall for thee. Lo, I give thee balme against their poyson, a buckler against their swords. Let them curse, yet I will blesse thee; let them reproach, yet I will comfort; let them condemne,

yet

yet I will absolve thee ; let them defame thee, yet I will be thy compurgator ; let them cast dirt in thy face , yet I wil wash it off ; let them disquiet, yet behold, I am ready to cheere thee. Oh the sweet and unconceivable comfort that a good conscience wil speak, even in the middst of *the cruell speakings of ungodly men, Jude 15.* that will speake comfortably when they speake cruelly, and most comfortably , when they speak most cruelly. Such is the benefit of a good conscience in case of reproach and disgrace.

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C H A P. XI.

*The comfort and benefit of a good conscience in the times of common feares and calamities, in the times of personall evils, as sicknesse, and afflictions, for conscience sake.*

**I**N the second place , let us see what the benefit and comfort of a good conscience is , in the times of *Common feares, and Common calamities.* When the world is full of feares and dangers, and calamities breake in , how fares it then with an evill conscience , in what taking are

<sup>2.</sup>  
*The comfort of a good conscience in the times of common feares and calamities.*

are they that want a good conscience? They are absorpt with feares, and the very tydings puts them to such perplexities, *Isa. 7.2.* *Ahas* is told of a confederacie betweene *Syria*, and *Ephraim*, and see in what feares hee and his people were, *His heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.* So deeply doe reports and evill tidings affect them, the trees in the wood are not so shaken with the blustering windes, as evill consciences are with evill tydings. When ill newes, and ill consciences meet, there is no small feare. The signes that prognosticate sorrowfull times, see how deeply they affect evill consciences, *Luke 21.25.* *There shall be signes in the Sun and the Moone, and in the stars, and upon the earth, distresse of Nations with perplexity, mens hearts failing them for feare, and for looking after those things which are comming in the earth.* But when calamitie indeed comes, and not ill newes, but ill times, and ill consciences meet, how are they then? They are then either in the case the *Ægyptians* were in the famine, *Gen. 47.13.* *They were at their wits end;* or as those in a storme at Sea, *Ps. 107. 26, 27.* *Their soule*

soule is melted because of trouble, They reel to and fro, and stagger like a drunken man, and all their wisedome is swallowed vp. Excesse of feare puts them into as great distempers, as excesse of wine, it utterly stupifies them, and they by feare, are as much bereft of the use of their senses, wit, and wisedome, as a drunkard is in his drunkenesse. Yea, their feares make them not onely drunke, but starke madde, Deut. 28. 34. *Thou shalt be oppressed and cursed alway, so that thou shalt bee madde for the sight of thine eyes which thou shalt see.* The perplexities of an evill conscience in evill times, are vnspeakeably grievous. *Isay* doth exceeding lively describe them, *Isay* 31. 7, 8, 9. Therefore shall all hands be faint, and every mans heart shall melt, *And they shall be afraid, pangs and sorromes shall take hold of them, they shall be in paine as a woman that travells, they shall be amazed one at another, their faces shall bee as flames, &c.* Hence that same strange question of the Prophet, *Ierem. 30. 6, Aske ye now, and see whether a man doth travell with childe?* A strange question, what should make the Prophet aske it? Because he foresaw such strange behaviour amongst them, carrying

carrying themselves in the same fashion in the day of calamitie, that women vse to doe in the extremity of the pangs of childbirthe. Wherefore doe I see every man with his hands on his loynes as a woman in travell, and all-faces are turned into palenesse? Alas, for that day is great, so that none is like it, it is even the time of Iacobs trouble. When such wofull dayes befall a man, all his riches will not yeeld him a jot of comfort, *Pro. 11. 4. Riches availe not in the day of wrath.* No, that will no whit cheere a man at such a time, *They shall cast their silver in the streets, and their gold shall be removed, &c. Ezek. 7. 19.* This shall be the miserable pickle a man shall bee in at such a time, that wants a good Conscience.

But now looke upon a man with a good conscience in such times, and how fares it with him? Let evill tydings and times come, how is he affected therewithall? *He will not be afraid of evill tydings, for his heart is fixed, Psalme. 112. 7.* Fe re he may, but yet his Heart shall be free from those restlesse, and perplexing distractions, wherewith all others are vexed, *Luke 22. 9. When ye shall heare of warres and commotions, be not terrified.*

And

And Prov. 3. 25. *Be not afraid of sudden feare.* There is nothing so armes and resolves the heart against feares and evill tydings, as doth the peace and integrity of a good conscience. For let there bee outward peace abroad in the world, and freedome from al feares of warres and combustions, yet little joy and comfort can a man have therein, whilst his conscience proclames warre against him, and as Gods Herald summons him to battell. Those inward warres, and rumours of warres, wofully distract him in the midst of his outward peace. So contrarily let there be peace within in the conscience, and all warres, and feares of warres hush there, and then what ever feares and troubles are like to be without, yet there will bee a calme, a serenity, and a sweet security within.

*Bee carefull, and so fearefull, for nothing,* Phil. 4. 6. To bee fearefull in nothing, is indeed an excellent happiness of a well composed minde. How might one attaine thereto? How might a man bring his heart to that fixed and stablisht temper? See vers. 7. *The Peace of God that passes all understanding shall guard our hearts and mindes,* & *quietnes, shall keepe with*

with a guard, as Kings have their guards about them, to save their persons from violence ; shall guard your *hearts*, that is, your affections, that they run not into extremities of impatience, distraction, desparation ; when feares and terrors shall come, yee shall not be transported with such distracting thoughts as shall deprive you of the freedom of your minds, but that you shall have them to attend upon God in the greatest of your dangers. So that a man with a good conscience in the middst of all feares and combustions can sing with *David*, *Psal. 116.7.* *Returne unto thy rest, O my soule.* The peace of a good conscience is like the ballast of a Ship. Let a Ship goe to Sea without ballast in the bottome, and every blast of wind is ready to overturne it, but being wel ballasted, though the winds blow strong, yet it sayles steddily and safely. Every blast of ill newes, and tidings of feare, how full of terrible apprehensions it fylls an ill conscience, it miserably unsetles and distracts it, whilst a good conscience, what blasts soever blow, hath its heart steddy and at good command.

Mee thinkes when I consider *Noah* in his Cabbine, or nest in the Arke, with what

what security and quiet of heart hee sits there, notwithstanding the clattering of the raines upon the Arke, the roaring of the waters, and the hideous howling and out-cryes of those that were drown'd in the flood, I see the Embleme of a good conscience. *Tubalcain, -Lamech, Iabel, Inbal*, with what horrid perplexities are their soules distraught. Some climbe up this house top, some this high tree, others flee to some high mountaine, and there in what horror and amazement are they, whilst one sees his Children sprawling, another his wife strugling for life upon the face of the mercilesse waters, but especially whilst they behold the waters rising by little and little, and pursuing them to the house tops, and threatening to sweepe them off from the heads of the Mountaines, to which they had betaken themselves. These feares and amazements were worse then an hundred deaths. But now all this while how is it with *Noah*, hee sits dry in his cabbin, and litterally was the saying of the Psalme verified of him, *Surely in the floods of great waters they came not nigh unto him, Ps. 32.6.* He hath his Ark pitcht within, and pitcht without, neither

with a guard, as Kings have their guards about them, to save their persons from violence ; shall guard your *hearts*, that is, your affections, that they run not into extremities of impatience, distraction, desparation ; when feares and terrors shall come, yee shall not be transported with such distracting thoughts as shall deprive you of the freedom of your minds, but that you shall have them to attend upon God in the greatest of your dangers. So that a man with a good conscience in the middst of all feares and combustions can sing with *David*, *Psal. 116.7. Returne unto thy rest, O my soule.* The peace of a good conscience is like the ballast of a Ship. Let a Ship goe to Sea without ballast in the bottome, and every blast of wind is ready to overturne it, but being wel ballasted, though the winds blow strong, yet it sayles steddily and safely. Every blast of ill newes, and tidings of feare, how full of terrible apprehensions it fils an ill conscience, it miserably unsettles and distracts it, whilst a good conscience, what blasts soever blow, hath its heart steddy and at good command.

Mee thinkes when I consider *Noah* in his Cabbine, or nest in the Arke, with what

what security and quiet of heart hee sits there, notwithstanding the clattering of the raines upon the Arke, the roaring of the waters, and the hideous howling and out-cryes of those that were drown'd in the flood, I see the Embleme of a good conscience. *Tubalcain, -Lamech, Iabul, Iubal*, with what horrid perplexities are their soules distraught. Some climbe up this house top, some this high tree, others flee to some high mountaine, and there in what horror and amazement are they, whilst one sees his Children sprawling, another his wife strugling for life upon the face of the mercilesse waters, but especially whilst they behold the waters rising by little and little, and pursuing them to the house tops, and threatening to sweepe them off from the heads of the Mountaines, to which they had betaken themselves. These feares and amazements were worse then an hundred deathes. But now all this while how is it with *Noah*, hee sits dry in his cabbin, and litterally was the saying of the Psalme verified of him, *Surely in the floods of great waters they came not nigh unto him, Ps.32.6.* He hath his Ark pitcht within, and pitcht without, neither

can the raines from above beat in, nor the waters from beneath leake in, let all fountaines of the great deepe be broken up, and the flood-gates of heaven be opened, yet not one drop of water comes at him, and though the waters prevayle fifteene Cubits above the high hils and mountaines, so that they bee covered, yet *Noah* hee is out of all feare, let them rise as high as they will, yet shall hee keepe above them still. Iust such is the condition, and happinesse of a man with a good conscience in sad times. Whilst the high hils, and mountaines are covered, the great and brave spirits of the world are overwhelmed with feare, are possest with dreadfull apprehensions, so as they know not which way to looke, nor which way to take, even then a man with a good conscience hath a strange quiet of heart, is full of sweet security and resolution, and amids all the shrikes, howlings, and wringing of hands of earthly men, by patience possesses his soule, is master of himselfe, and compoſes his soule to rest. His Arke is pitcht within and without. The peace of God, and the peace of a good conscience, keepes the water-floods from comming into

into his soule. The raine and the waves they beat upon the Arke, but yet they pierced it not. A man with a good conscience may fall into, and may be swept away with common calamites: yet how ever it fare with his outward man, yet his sou'e is free from that horrour, and those madding perplexities wherewithall wicked ones are overtaken. The peace of a good conscience shall keepe off these distracting feares from his mind. Though he cannot be free happily from the *common destructions*, yet shall be free from the *common distractions* of the world. There be two things in common calumties, *The sword without, and terror within*, Deut. 32. 25. and the latter of the two, is the worse by far. Now here is the benefit of a good conscience, though it doth not save alwaies from the *sword without*, yet it delivers alwaies from the *terror within*, which gives a terrible edge to the sword, and which being removed, the sword is nothing so terrible. When the Canaanites were destroyed by Israel, there was a double sorrow and smart upon them. The sword of the Israelite, and Gods *Hornet*, Job. 24. 12. What was that *Hornet*? Nothing else but that distract-

ting and perplexing feare and terrour wherewith God filled their hearts, as appeares, *Exod. 23.27,28.* There is no *Hornet* can so vex with his sting, as these terrors vex evill consciences in evill dayes. Now here is the priviledge of good consciences, though they may smart with the sword, yet the *Hornet* shal not sting them, nor fill their hearts with that throbbing anguish, that these terrors in times of calamitie put evill cohsciences to.

A sweet motive to make any in love with a good conscience. Whilst we look upon the evills of the times, wee cannot but looke for euill times. Looke we upon our sinnes, and Gods administration abroad; upon the malice and policies of the adversaries of Gods grace, and what doe these but prognosticate heavy things. Now suppose a flood should come, would we not be glad of an arke, and such a cabin therein, as should keepe out the watters from our soules? Get then the pitch of a good Conscience, and thou shalt fit like *Noah*, if not free from the waters, yet free from the feares of *Lamech*, and *Tubal-cain*, whith are worse than the watters. For the feares of such evills are more bitter and insufferable than the evils

vils themselves. Suppose, I say, a flood should come, who would not give a kingdome for an Arke well pitcht? Suppose calamitie should come, who would not give a world for a good Conscience then? *Iabel, Gen. 4.20.* he is busie in building of tents, and he is among his flockes and cattell; and *Iubal, Genes. 4.21.* hee is wholly upon his merry pins, as his Harpe and Organs; He and his take *the Timbrel and the Harpe, and rejoice at the sound of the Organ, Job 21.12.* And these jolly joviall lads give poore *Noah* many a drie flout, many a scornfull scoffe, whilst hee is building his Arke, and aske what this brainsicke & mad fellow meanes to make such a vessell, whether he meant to sayle on the dry land, or to make a sea when he had made his ship? I, but when the flood is come, and the waters begin to bee chin deepe, then aske *Iabel* whether building of tents, or building of an Arke bee the wiser worke? then whether is better *Noahs Arke, or Iubals Pipes?* Now that the flood is come, & these come perhaps wading middle deep to the Arke side, and bellow and howle to *Noah* to open the arke to them: Now would not *Iabel* give all his tents, and all his cattell, but to bee

where *Noahs* dog lyes ? would not *Iubal* now give all his pipes and merriment, to have but the place that an hogge had in the Arke. Now *Iubal*, let us heare one of your merry songs, pipe now and make your selves merry with gybing at *Noahs* folly, in making a ship to saile on dry land. What ailest thou *Iubal* to howle & wring thine hands thus ? where is thine Harpe & Organs now ? cheere up thy soule now with these vanities. Now the Flood is come, now *Noah* is in the Arke, now Sirs, you that are such *men of renowne*, Gen. 6. 4. you that were the brave gallants of the earth, now tell me who is the foole, and who is the wise man now ?

How many in the dayes of peace make light of a good Conscience ; yea if they see others to be but carefull in rigging of their Ship, and pitching, and trimming up such an Arke, how ready are they to spend their byting scoffes, and their tart jests upon them, but if ever times of trouble & calamitie, and a fire flood of Gods wrath, *Nah.* 1. 6, 8. should breake in, then would a good Conscience hold up the head with much comfort, and resolution, whilst those that formerly made a jeast of a good conscience, should have aking, and

and quaking hearts, by reason of those unmeasurable feares that shall seize upon them. A good conscience will make a man musick; when *Iubal* shalbe glad not only to put up, but with indignation and anguish of heart to throw away and curse his pipes. Well fare a good conscience in evill dayes. Pitch and trim up this Ark, there is no such provision against evill dayes, as is a good conscience. It will do a man service, and support him, when all the brave spirits of the earth shalbe blank, and at their wits end.

In the third place, the benefit and comfort of a good conscience, is conspicuous in the time of sicknesse, or a mans private and personall crosses in his estate, &c. A sicke man with an hayle conscience, is a cheary and a comfortable man, *Prov. 13. 14.* *The spirit of a man will sustaine his infirmity;* that is, the spirit it selfe being hayle, and sound, it wil enable him to bear any bodily sicknesse. *But a wounded spirit who can beare;* yea a wounded or a sicke body, who can comfortably beare, if the spirit or conscience be sicke? But let the conscience bee good and sound, and it helpes a man with great ease and comfort, to beare the sicknesse of the body. It

3. *The comfort of a good conscience in time of sicknesse.*

is a shrewd burthen to beare two sicknes-  
ses at once, to have a sicke body, and a  
sicke conscience. A man shall find enough  
of the easiest of them singlē and alone. But  
yet an hayle conscience in an infirme bo-  
dy, sweetly helpes our infirmitie. Let a  
man have ever so hayle and heathfull a  
body, yet if the conscience be naught,  
and withall awakened, fals to galling and  
griping, he shall find but little joy in his  
bodily health; so contrarily, let a mans  
conscience be good; and though his bo-  
dy be sicke and weake, yet it is a great  
deale of sweet refreshment that it shall re-  
ceive from the conscience.

Sicknesse in it selfe is exceeding un-  
comfortable, and in the time of sicknesse  
commonly all bodily comforts, the com-  
forts of meates, drinke and sleepe, faile;  
yea but then here is the benefit of a good  
conscience, that will not then fayle, but  
as it is said, *Ecl. 10.9. Money answers all  
things*, so a good conscience answers all  
things, the comfort of it supplies the  
wants of all other comforts. When in  
sicknesse the comfort of meat, drink, and  
sleepe is gone, they are all found againe  
in the comfort of a good conscience; that  
will be meat, and drinke, that will be rest  
and

and sleep, that will make a mans sick-bed soft, and easie, that shall be as the Angels were to Christ in his hunger in the Wildernes, *they ministered unto him*, and so will a good conscience minister comfort in the want of all other comforts, so that a man may say of a good conscience, as we use to say of some solid, substantiall dish, that there are Partridge, Pheasants and Quailes in it; so though outward comforts cease their office, and their worke be suspended, yet a good conscience comes in its roome, and in it are meat, drinke, sleepe, ease, refreshment, and what not? A good conscience is an Electuary, or a Cordiall that hath all these ingredients in it. There is no such Cordiall to a sicke man, as the cordiall of a good conscience. All Phyficians to this Physician are but such Phyficians as *Jobs friends, Job 13.4. Yea are Physicians of no value.* A motive of great weight to make men in love with a good conscience. Who can be free from sicknesse, and how tedious and wearisome a time is the time of sicknesse? Now who would not make much of a Cordiall that might cheare him then, of a receipt that might feed him then? As then we would be

bee glad of a chearfull and comfortable spirit upon our sicke beds, so make much of a good conscience. Whence is it that most men in their sicknesses have such drooping spirits, lye groaning altogether under their bodily paines, or lye sottishly and senslesly, no sense of any thing but paine and sicknesse? Meerely from the want of a good conscience, they have laid up no Cordial, no comfortable Electuary for themselves in their health time against the day of sicknesse. Indeed you shall have the miserable comforters of the world on this manner cheering them; why, how now man, where is your heart? Plucke up a good heart man, never feare for a little sicknes, &c. True indeed, they should not need to feare, if they could plucke up a good heart. But they that will plucke it up when they are sicke, must lay it up when they are well. Hee that hath a good conscience to get when he lyes upon his sicke bed, is like a man that hath his *Aqua-vite* to buy when hee is fallen into a swoune; A wise man that feares swouning, would have his hot-water-bottle hanging alwayes ready at his beds-head. But as in other crossees by sicknesse and the like, so is the comfort of a

of a good conscience, never more sweet, then when a man is under the crosse for conscience sake, and suffers affliction and vexation to keepe a good conscience. Then above all other times will conscience doe the office of a Comforter, and will stand to him that will stand for it. When *Nebuchadnezzar* heates his Furnace seaven times hotter than at other times, then a good conscience will speak comfort seven times sweeter than at other times.

Are Gods Saints for good conscience sake in prison? Good conscience will make their prissons delectable hort-yards. So doth *Algerius* an Italian Martyr date a comfortable Epistle of his, *From the delectable hortyard of the Leonine prisōn*, a prison in Venice so called. So that as he said, that hee had rather be in prison with *Cato*, than with *Casar* in the Senate house, so in this regard it was more comfortable to be with *Philpot* in the Cole-house, than with *Bonner* in his Palace. *Bonners* conscience made his Palace a Cole house, and a Dungeon, whilst *Philpots* made the Cole-house a Palace.

Are Gods Saints in the Stocks? Better it is, sayes *Philpot*, to sit in the Stocks of

Acte  
and Mon.  
Omnis nobis vilis est  
peccata, ubi  
pura comes  
est conscientia. Tiburz.  
apud. Baron.  
An. 168.

Hinc est  
quod è con-  
trario inno-  
cents etiam  
inter ipfa  
tormenta  
fruatur con-  
sciencia se-  
curitate, &  
cum de pa-  
ne metuat  
de innocen-  
ti gloriatur.  
*Hieron. ad  
Domestici. ad  
ep. L.*

of the world, then in the stocks of a danerable conscience. Therefore though they be in the Stocks, yet even then, the righteous doth sing and rejoice, yea, even in the Stocks, and prison; *Paul* and *Silas* sang in the Stocks. Sing in the Stocks? Nay more; they can sing in the flames, and in the middst of the fires, *Isay. 24.15.* *Glorifie God in the fires.* And worthy *Hawke* could clap his hands in the middst of the flames. So great and so passing all understanding is the peace and comfort of a good conscience. So that in some sense that may be said of it which is spoken of faith, *Heb. 11.34.* By it they quenched the violence of fire. Gods servants were so rapt, and ravish't with the sense of Gods love, and their inward peace of conscience, that they seem'd to have a kind of happy dedolencie, and want of feeling of the smart of outward torments.

Who knowes what trials God may bring him to? Wee have no patent for our peace, nor his free liberty in the profession of the Gospel. Suppose we should be cald to the stake for Christ's sake. Would we be chearful, would we sing in the flames? Get a good conscience. The cause of Christ is a good cause, now with a good

a good cause get a good conscience, and  
wee shall be able with all chearfulness to  
lay downe our lives for Christ, and his  
Gospel sake.

## C H A P. XII.

*The comfort and benefit of a good con-  
science in the dayes of Death and  
Judgement.*

IN the fourth place, The time of death is a time wherein the benefit and comfort of a good conscience is exceeding great. Death hath a ghastly looke and terrible, able to daunt the proudest and bravest spirit in the world, but then hath it a ghastly looke indeed, when it faces an evill conscience. Indeed sometimes, and most commonly, conscience in many, is secure at the time of death. God in his justice, so plaguing an affected security in life, with an inflicted security at Death. And the Lord seemes to say as once to the Prophet, Go make their consciences asleepe at their death, as they have made it asleepe all their life, lest conscience should see and speake, and they heare, and be saved. God dealest with

4. *The  
comforde of  
a good con-  
science at  
the day of  
Death.*

with conscience as with the Prophet, *Ez. 3.26. I will make thy tongue cleave to the roofe of thy mouth, that thou shalt be dumbe*; therefore they die, though not desparately as *Saul*, and *Achitophel*, yet sottishly without comfort, and feeeling of Gods love as *Nabal*. But if conscience be awakened, and have its eyes, and mouth opened, no heart can imagine the desparate and unsufferable distresses of such an heart, *Terours take hold of him, as waters, Job 27.20. Terours make him afraid on every side, Job 18.11.* Then is that true, *Job 25.23, 24. Hee knowes that the day of darknesse is ready at hand. Trouble and anguish shall make him afraid, they shall prevaile against him, as a King ready to the battell.* And no wonder, for hee is now brought unto the *King of Terours*, as Death is called, *Job 18.14.* A man that hath an ill conscience, if his eyes be opened, and his conscience awakened, he sees death in all the terrible shapes that may bee. Sometimes he sees death comming like a mercilesse Officer, and a cruel Sergeant, to arrest, and to drag him by the throat to the prison and place of Torment, *Psal. 55.15. Let death seize upon them.* They see it comming like that cruell

cruell servant in the Parable to his fellow, *Math. 18.* catching them by the very throat.

Sometimes he sees death in the shape of some greedy Lyon, or some ravening Wolfe ready to devour him, and to feed upon his carkasse, *Ps. 49.14.* *Death shall feed on them*, even as a ravenous beast shall feed upon his prey. Imagine in what a terrible plight the *Samaritans* were in when the Lyons set upon them, *2 Kin. 17.* and by it imagine in what case an ill conscience is, when it beholds the face of death. It puts an ill conscience into that case in good earnest that *David* was in, in the case of triall, *Ps. 55.4,5.* *My heart is sore pained within me, and the terrors of death are fallen upon me, fearfulness and trembling are come upon mee, and horrour hath overwhelmed me.*

Sometimes againe he sees death as the *Israelites* the fiery serpents with mortall stings; Sometimes as a mercilesse landlord, or the Sheriffe comming with a Writ of *Firma ejectione*, to throw him out of house and home, and to turne him to the wide Common; yea he sees death as Gods executioner and messenger of eternall death, yea, hee sees death with

with as much horrour as if hee saw the Devill. In so many fearfull shapes appeares death to an evill conscience upon the death-bed. So as it is indeed the *King of terrors* to such an one that hath the terrors of conscience within. There is no one thought so terrible to such an one, as the thought of death, nothing that hee more wisheth to avoid. Oh! how loath, and unwilling is such an one to dye.

But come now to a man that hath lived as *Paul* did in all good conscience, and how is it with him upon his deathbed? His end is peace; so full of joy and comfort; so is hee ravished with the inward and unspeakable consolations of his conscience, that it is no wonder at all that *Balaam* should wish to dye the death of the righteous, the death of a man with a good conscience.

The day of a mens mariage, is the day of the joy of a mans heart, *Can. 3.11.* and the day of mariage is not so joyfull a day, as is the day of death to a good conscience. There are but few that can marry with that joy wherewith a good conscience dies.

It enables a man not onely to looke *Ananias* and the Councel in the face, but

but even to look death it selfe in the face, without those amazing terroirs, yea, it makes the face of death seeme lovely, and amiable. Hee whose conscience is good, and sees the face of God reconciled to him in Christ, hee can say as *Jacob* did when he saw the face of *Joseph*, Gen. 46.30. *Now let me dye, since I have seene thy face.* It is the priviledge of a good conscience alone, to goe to the grave, as *Agag* did to *Samuel*, and to say that truly, which he spake besides the booke, *I Sam. 15.32.* *Hee came p' easantly, and hee said, Surely the bitternesse of death is past.* Hee was deceived, and therefore had no such cause to be so pleasant, but a good conscience can, yea, cannot chuse but be so pleasant, even when going out of the world, because the guilt of sinne being washed away in Christ's blood; it knowes that the bitternesse of death is past, and the sweetnesse of life eternall is at hand.

A man whose debts are paid, he dares goe out of doores, dare meet and face the Sergeants, and the conscience purged by the blood of Christ, can look as undauntedly on the face of death. He that hath forgotten the sting, that is, the guilt of conscience, taken away by faith in Christ,

he lookes not upon death as the *Israelites* upon the fiery Serpents, but lookes upon it as *Paul* doth, *1 Cor. 15*. *O death where is thy sting?* Who feares a Bee, an Hornet, a Snake, or a Serpent, when they have lost their sting. The guilt of sinne is the sting of conscience, its the sting of death that stings the conscience. *The sting of death is sinne*, *1 Cor. 15*. Plucke then sin out of the conscience, and at once the conscience is made good, and death made weake, and disarmed of his weapon. And when the conscience sees death unsting-ed and disarmed, it is freed of feare, and even in the very act of death, can joyfully triumph over death, oh Death where is thy sting?

A good conscience lookes upon death, as upon the Sheriffe that comes to give him possession of his Inheritance, or as *Lazarus* upon the Angels that came to carry his soule into *Abrahams* bosome, and therfore can welcome death, and entertaine him joyfully. And whereas an ill conscience makes a man see death as if he saw the Devill, a good conscience makes a man see the face of death, as *Jacob* saw *Esau's* face, *Gen. 33*: *I have seene thy face, as the face of God*; they see the face of death

death with unspeakable joy, ravishment of heart, and exultation of spirit.

Well now, what a motive have wee here, to make us labour for good conscience. Even *Balaam* himselfe would faine make a good end, and die in peace : and who wishes not his death-bed may be a mount *Nebo*, from whence he may see the heavenly *Canaan*? Lo here, *Balaam*, the way to dye the death of the righteous ; *I have lived in all good conscience untill this day*. They that have conscience in their life, shal have comfort at their death; they that live consonably, they shal dy comfortably; they that live in all good conscience till their dying day, shall depart in the abundance of comfort at their dying day.

There will come a day wherein wee must lay downe these Tabernacles, the day of death will assuredly come. How lamentable a thing will it then be, to be so destitute, and desolate of all comfort, as to be driven to that extremity, as to curse our birth day ? oh ! what would Comfort be worth at our last houre, at our last gaspe, whilst our dearest friends, shall be weeping, wringing their hands and lamenting ; then , then what would

inward comfort be worth? Who would not hold the whole world an easie price for it then? Well then, would wee then have Comfort and Joy, oh then get a good conscience now, which will yield comfort, when all other comforts shall utterly faile, and shall be life in the middst of death. How happy is that man, that when the sentence of death is passed upon him, can say with *Hezekiah*, *Is. 38.3.* *Remember now O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight.* Indeed the text sayes, that *Hezekiah* wept sore, but yet, not as fearing death, for hee could not feare death, who had thus feared God, but because the promise was not yet made good to him in a Son and Heire of his kingdome; hence came those teares. It is otherwise an unspeakable joy, that such a conscience as *Hezekiahs* was, will speake to a man upon his death-bed.

Every one professes a desire to make a good end: Here is the way to make good that desire, to live in all good conscience. Alas how pittifull, and miserable a condition live most men in; All the dayes of their life and health, they have no regard

of

of a good conscience. Notwithstanding that men are pressed continually to this one care, by the instancie and importunitie of Gods Ministers, yet how miserably is it neglected? Well, at last the day of death comes, and then what would not they give for a comfortable end? If the gold of Ophir would purchase comfort, it should flie then. Then poast for this Minister, and run for the other, as in the sweating sicknesse in King *Edwards* dayes, then for Gods sake but one word of comfort, then O blessed men of God, one word of peace. Now alas what would you have them to doe? Are they or your own courses in fault, that you want comfort at your death? What would you have us doe? Wee must referre you to your owne consciences, we cannot make oyle of flint, nor crush sweet wine out of sowre Grapes, we dare not flatter you against your cōsciences. If you would give us a world, we cannot comfort you when your owne consciences witnesse against you, that such comforts belong not to you. Doe not idely in this case hope for comfort from Ministers, be it knowne unto you, you must have it from your owne consciences. Many on their death-

bed cry to the Minister, as she did to the King, 2 King 6. 26,27. *Help me Lord o King.* But marke what hee answers, *If the Lord doe not helpe thee, whence shall I helpe thee, out of the barne floore, or out of the Wine presse?* So must wee answer to such as cry, Helpe, helpe, O man of God: If God and your owne consciences helpe you not, whence shall we help you? If there had beene Corne within the barnes, the King could easily have helped her, but he could not make corne: So if men have carryed any thing into their consciences, if they themselves have inned any provision and comfort, by being consonable in their lives, then we can helpe and comfort them, but otherwise doe not thinke that we can make comforts, and make good consciences upon your death-beds: If your consciences can say for you, that you have beene carefull in your life time to know God, to walke holily and religiously before him, &c. then wee dare be bold to comfort and cheere you, then dare wee speake peace confidently to you. But if your consciences accuse you of your ignorance, your oathes, Sabbath-breaches, worldlinesse, rebellion, unclean-

cleanness, oppression, drunkennesse, &c. and finally, impenitencie: What is it you would have us to doe? What can wee say, but as the Prophet to *Zedekiah, Ier. 37. 19.* *Where are now your Prophets that prophesied unto you, saying, the King of Babylon shall not come against you?* So, where be those that in your life time told you, ye need not to be so careful and precise to keep good consciences, lesse a-

do will serve the turne, *now* what think ye of them? *now* what peace have you in those wayes, what comfort can these give you *now*? Or else what can we say when men in anguish of conscience lye tossing upon their beds, but what *Reuben* said to his brethren when they were in distresse,

*Gen. 42. 21, 22.* *Did not I warne you, saying, Sin not, &c.* So must wee, what doe ye call to us for comfort? did not wee warne you many a time and oft, saying, Sinne not, nor live in those dangerous courses? Did not wee warne you? Oh to have our consciences and Gods Ministers thus to grate upon us, what an uncomfortable condition will this be? Would wee then prevent such sorrow, and be cheerfull, and cheered at our latter ends? lay up a good conscience,

M 4 then,

then, lay in somewhat for conscience, and Gods Ministers to worke upon, and from which they both may be able to raise comfort to you. Get a good conscience, and live in it all thy dayes, and then though thou shouldest want the benefit of a comforting Minister, yet thy conscience shall doe the office of a comforting Minister, and shall be the same unto thee that the Angel was unto Christ in his agony, *Luke 22.43.* and shall minister such comfort unto thee, as shall make thee ready to leap into the grave for joy. This shall be as another *Jacobs* staffe for thee to leane & rest upon, when thou shalt be upon thy death-bed. If men knew but the worth of a good conscience at the houre of death, wee should need no other mo. tive to worke mens hearts to be in love therewith.

5. *The comfort of a good conscience at the day of judgment.*

Fiftly and lastly, the benefit and comfort of a good conscience is great at the day of judgement. Oh the sweet comfort and confidence of heart that a good conscience will yield unto a man at that day. What will become of all the Gigantean spirits, and the brave fellowes of the earth then? Alas. for their yellings, and cursing of themselves, and their comp. panions!

panions! what howling and crying to the mountaines, as they did, *Revel. 6. Hide us, Cover us, yea, dash and quash us in a thousand pieces.* When an ill conscience is awakered, it is not to be imagined how small a thing will gastre it. *The sound of a shaken leafe shall all chase them, and they shall fly, as flying from a sword, and they shall fall when none pursues, Levit. 26. 36. A dreadfull sound is in his eares, Job. 15. 21.* Hee heares nothing, but he thinkes he heares alwaies some terrible and dreadfull noise. And then if a shaken leafe shall chase, and shall put them into a shaking feare, what case will such be in, when *as Job speakes Job 26. 11. The pillars of heaven shall tremble, and when the powers of heaven shall be shaken, Luke 21. 26.* When the heavens shall shake and flame above them, when the earth shall quake, and tremble under them, what case will they be in then? If meere imaginations fill their eares with dreadfull sounds where there is no sound at all: Oh what a dreadfull sound shall be in their eares when the *sea shall roare, Luk 21. 25. when the last trumpe shall sound, 1 Cor. 15. when they shall heare the shout and voyce of an Angel, 1 Thes. 4. 16.* what dreadfull sounds will these be in the eares

of ill consciences? How will these dreadfull sounds confound their soules with horrour and amazement.

But now for a good conscience, how is it with it then? Even amiddst all these dreadfull sounds it *lookes up*, and *liftis up the head*, *Luke 21.28.* and enables a man with a cheery confidence *to stand before the Son of man*, *Luke 21.36.*

The Malefactor who looks for the halter, how dreadful is the Judges coming to the Assises, attended with the troopes of halberds, in his eye; but the prisoner that knowes his owne innocencie, and that he shall be quit & discharged, his heart leaps at the Judges approach, how terrible soever he come attēded to the bench, it glads his heart to see that day, which shalbe the day of his liberty & release. *An hypocrite shall not come before him, 1oh.13.16.* much lesse, shal *look up, & lift up his head, or stand before him, Ps:1.5.* But the righteous, and the man with a good conscience, he shall hold up, and cheerfully lift up his head, when all the surly, and proud *Zamzummins* of the earth, that here lifted up their heads and nebs so high, shall become howling, and trembling sui ors to the deafe mountaines to hide them from the pre.

presence of the Lambe on the throne. Oh ! they that feare the Lambe on the throne, how dreadfull unto them will be the Lyon on the throne ?

It will be with good and evill consciences in that day, as it was with *Pharoahs* Butler, and Baker, on *Pharoahs* birth-day. The Butler he knew hee should be restored to honour, and go from the Prison to the Palace, therefore he comes out of the prison ful of joy, & jollity, he holds up his head, and outfaces the proudest of his enemies. But the Baker hee knowes his head shall be lift from off him, and therefore when *Pharoahs* birth-day comes, wherein all others are in jollity, yet hee droopes and hangs downe the head, hee knowes it would prove an heavie day of reckoning with him.

Such will the apparition of Christ unto judgement be, unto good and evill consciences, as was the apparition of the Angel, *Math. 28.2,3,4,5.* *There was a great earthquake, for the Angel of the Lord descended frō heaven, his countenance was like lightening, and his rayment white as snow.* Here was a terrible sight, but yet not a like terrible to all the beholders. For, for feare of him the keepers did shake, & became like

like dead men. But the Angel said unto the women, *feare not ye, for I know that ye seek Jesus.* So at the last day when Christ shall come to judgment, evill consciences shall be as the Keepers, whilst all good consciences shall heare that comfortable voice, *Feare not yee, for I know that you have sought for God, & all your daies ye have sought to keepe a good conscience.* How effectuall a motive should this bee, how strongly should this work with us. As we should be glad to hold up our heads, when the glorious ones of the earth shall hang them down, to leape for joy, when others shall howle for bitter anguish of spirit, so now whilst wee have the day of life and grace, labour we to get and keepe good consciences.

## C H A P. XIII.

*A second motive, A good conscience is a continuall feast.*

*The second motive to a good conscience.*

**T**HUS have wee seene the first motive, from the benefit and comfort of a good conscience, in such cases, and times, as a man stands most in need of comfort. *A second motive followes, and that is that*

*we*

we find, *Prov. 15.15.* *A good conscience is a continual feast.* 1. It is a feast. 2. Better than a feast. It is a *continuall* feast.

1. *It is a feast.* The excellencie of a good conscience is set forth by the same thing, by which our Saviour sets forth the happinesse of heaven, *Luk. 14.* And well may both be set forth by the same Metaphor, considering what a neere affinitie there is between heaven and a good conscience, and that there is no feasting in heaven, unlesse there be first the feast of a good conscience here on earth. But why a feast? A feast for three regards.

1. For the *selfe sufficiencie*, and sweet *satisfaction* and *contentment* that a good conscience hath within it selfe. Feasting and fasting are opposite. In fasting upon the want of food there is an emptinesse and a griping hunger, which makes the body insatiably to crave. But at a feast there is abundance, and variety of all dishes and dainties, ready at hand to satisfie a mans appetite to the full, he can have a mind to nothing but it is before him. The very best of every thing that is to be had is at a feast. *A feast of fat things, Isa. 25.6.* *of fat things full of marrow.* Such is the sufficiencie of satisfaction, the abundance of

Quo enim  
melius epul-  
lanus ani-  
mi quambo-  
nis factis?  
aut quid aliud tam fa-  
cile posset  
explici ju-  
storum me-  
ttes quam be-  
ni operis co-  
scientia?  
Ambro. de  
offic. l. 2. 2.  
22.

of sweetnesse, and contentment that is to be found in a good conscience. It is a table richly furnisht with all varieties, and dainties. There is no pleasure, comfort, or contentment that a mans heart can wish, but it may be abundantly had in a good conscience; as at a feast there is a collection of all the dainties and delicacies that sea and land can afford.

2. For the *mirth* and *joy* of it. *A feast is made for laughter, Eccl. 10.19.* At a feast there is mirth, musick, and delight in the comfortable use of the creatures. Heaviness of heart, pensiveness, and sorrow, these are banisht from the house of feasting. Fasting and feasting are opposite, in fasting indeed there is weeping, mourning and sorrowing; but in a feast contrarily, there is mirth, merriment and joy.

There were under the Law appointed solemn holy feasts anniversarily to be celebrated, and at those solemn feasts were the silver trumpets sounded, *Num. 10.10.* and the sound of the trumpets was a *joyfull sound, Ps. 89.15.* For their Festivities were to be kept with speciall joy, *Deut. 16.10, 11, 13, 14, 15. Thou shalt keepe the feast of weekes unto the Lord, &c. and thou shalt rejoice before the Lord, &c. Thou shalt*

shalt observe the feast of Tabernacles seven dayes, &c. And thou shalt rejoice in the feast, &c. Therefore thou shalt surely rejoice. And that extraordinary feast on the fourteenth & fifteenth of *Adar*, in memorial of their deliverance from *Haman*, see how it was kept *Esth. 9.19.22.* They kept them dayes of gladnesse and feasting, of feasting and joy. Even such is the excellencie of a good conscience. All the merriment and musick, wine and good chear, will not make a mans heart so light and so merry, as the wine which is drunke at the feast of a good conscience will doe. This takes away all heavinessse and sadnessse of spirit, and hath the like effects with naturall wine. It makes a man forget his spiritual poverty, and remember that misery no more, *Pro. 31.7.* Nay, as wine not only takes away sadness, but withal brings a naturall gladnesse with it, *Ps. 104.15.* Wine that makes glad the heart of man: so doth this wine at this feast, *Psal. 97.11.* 12. Light is sowne for the righteous, and gladnesse for the upright in heart, Rejoyce in the Lord ye righteous. None so glad an heart, as the upright in heart. Nay, such is the vigour and strength of this wine, at this feast, that it not onely glads a mans

a mans heart, but makes a man as not able to containe, even to shout for joy, *Psalm. 32. 11. Shout for joy all ye that are upright in heart, yea shout aloud for joy, Psal. 132. 16.* That look as it is said of the Lord, *Ps. 78. 65. The Lord awaked like a mighty man that shouts by reason of wine.* So such is the plenty, abundance, sweetnesse, and strength of the wine of this feast, that it makes men in a holy jollity, even to break forth into shouting, and singing. This wine being liberally drunken, wherein there is no excesse, fils a mans heart with such an overflowing exuberancie of joy, as hee cannot hold, but hee must needs shew it in *Psalmes, Hymnes and spirituall songs*; and hence it is that *the righteous do sing and rejoice, Pro. 29. 6.* So that what joy a feast can yield, that can a good conscience yield much more, *2 Cor. 1. 12. This is our rejoicing, the testimonie of our conscience.* Yea and that joy commanded, *Deut. 16.* at the feast of Tabernacles what was it but a Type of that spirituall joy, that the faithful under Christ should have in keeping the feast of a good conscience? The feast of a good conscience is the true feast of Tabernacles, in which as in the other, there shall need no charge

to rejoice, and be merry, this feast will put such spirit and life into a man, as shall make him sing, skip, and shout for joy.

The feast of a good conscience is not like a funerall feast, where mirth and joy are unseemely, and unsealonable guests, there are heavie hearts and lookes, teares, and mourning, (which by the way how well they suit with feasting let the world judge) but the feast of a good conscience is a nuptiall feast, a marriage feast, and the day of marriage is *the day of the joy of a mans heart, Cant. 3.11.* Such a feast, even a joyfull marriage feast doth a good conscience make.

Oftentimes these bodily feasts are but heavie feasts, many for all their good cheere, company, and musicke, cannot put away the heaviness of their hearts, but even in their feast are sad hearted, and *Sampsons wife wept* all the dayes of the feast, *Judg. 14.17.* yea though a marriage feast. But in this feast of a good cōscience here is no sorrow, heaviness, or sad melancholly, but all joy and gladnessse.

3. For the *society* and *company*. A feast is a collection, and a convention of many good friends together, whose society and friendship is sweet each to other. There

N is

is no feast can afford the like company that a good conscience hath. *Woe to him that is alone, Ecc. 4.* that is the wofull and solitary condition of evill consciences. But a good conscience hath ever good company, *is not alone*, for the Father is with it, *Ioh. 16. 23.* yea, the Son is with it: and Christ, and the man with a good conscience, they *sup*, and *feast* together, *Revel. 3. 20.* yea, and the spirit is with it, *I Cor. 13. 13.* *The Communion of the Holy Ghost be with you.* What feast in the world can shew such company? And good company is the chiefe thing in a feast. Thus a good conscience is a feast.

2. It is better than a feast. And that in three regards.

1. In regard of the *continuance* and *perpetuity* of it, *A continuall feast.* *Nabal* made a feast, a feast like a King, *1 Sam. 25.* but that feast lasted but one day. *Sampson* at his marriage had a feast that lasted seven daies, *Judg. 14. 17.* but yet that feast had an end. *Ahabueros* his feast was the longest feast that ever we read of, *Esth. 1. 4.* *Hee made a feast many dayes, an hundred and fourscore daies.* But yet *v. 5.* it is said, *And when those dayes were expired.* So this long feast had an end. It was continued for many

many dayes, but yet no continuall feast, it had an end. The feast of a good conscience is not like an *University* Commencement feast. Great exceedings, and extraordinary good cheere and company for one night, but the next morrow to their bare Commons againe. Not like the feast of the *Nativity*, at which time there is great feasting, and great cheere every where for twelve dayes, but when those dayes are over, many a man is glad of bread and cheese, glad to skip at a crust. But this is a continuall feast all the yeare long, all a mans life long. Therfore *1 Thes.* 5.16. *Rejoyce evermore*, keep open house, and feasting all the yeare long. The joy of a good conscience was figured by the joy at the feast of Tabernacles. That feast lasted seven dayes. The joy must bee as long. Seven the number of perfection, denoted the whole course of a mans life, and so their seven dayes joy, the *continuall* joy and jollity of this *continuall feast* of a good conscience.

Conscience and a wife, as they agree in many things, be they good, be they ill, so in this also. If the conscience be evill, it is like an *evill wife*, and she a *continuall evill*, *Prov. 27.15.* *A continuall dropping in a*

very rainy day, and a contentious woman are alike. The contentions of a wife are a continuall dropping, *Prov. 19.13.* A shrewish waspish wife, is a continuall vexation and disquiet. Such is an evill conscience, a continuall sorrow. Contrarily, a good conscience is like a good wife, a good wife is a continuall comfort, a comfort in health, in sicknesse, in peace, in distresse, *Pro. 31.12.* *She doth him good and not evill all the dayes of her life.* Not some good, and a great deale of evill withall, but all good, good & not evill. Not good at sometime, and none at other times, *but all the daies of her life,* she is a continuall comfort. So is the comfort of a good conscience. It keepes holy-day and feasting every day. It is all feast; a feast for ever; there is no *Lent, or fasting* dayes that interrupt this feast. This is the peculiar privilege of this feast to be continuall; belly feasting cannot be so: for 1. A man cannot alwayes feast though he would, a mans revenues would bee exhaust, his expences would soone sink his estate. Continuall feasting would soone begger and undoe a man of good estate, *Pro. 21.17.* *Hee that loves Wine and Oyle shall not be rich.* It is not so here; the revenue of a good conscience is bot.

bottomlesse, it cannot be spent, and therfore is able to keepe a rich and a full furnisht Table all the yeare long. Here is a mysterie in this feast, the larger expences to day, the more laid in to keepe the feast the better to morrow; a man growes rich by feasting.

2. Suppose a man might be able to feast awayes, or might feed at another mans Table continually, yet would it weary a man beyond measure. It would but gug and cloy a man. All earthly pleasures have a satietie, and breed a loathing by frequent use. But this is the admirable excellencie of this feast of a good conscience, here a man may feed and eate with continuall delight. At this continual feast, heere is a continuall fresh appetite, and fresh delights; here is continuall feasting without loathing and satiety.

3. Neither may belly feasting be continuall. There be some times wherein it is inconvenient and unlawfull. To speake with the fairest, that day which God hath sanctified for his service, is not so convenient for feasting. It may be no lesse dangerous to devour sanctified time, than sanctified things. And in this case hath that saying a truth, *It is not meet that we should*

Voluptas  
tunc cum  
maxime de-  
lestat extin-  
guitur. Nec  
multum loci  
habet; iatq;  
cito implet  
& tedium est,  
& post pri-  
mum impe-  
tum marcer.  
Seneca de vir.  
beat. c. 7.

*the Word of God, and serue Tables, Act. 6.*  
 2. But now this feast without any doubt may bee on the Sabbath, yea, it is the speciall festivall, and high day of the weeke, wherein this feast is best kept. Againe, there be times wherein God calls to solemn fastinge and humilation, as when the Church is either in danger or distresse; but this feast is not hindred by fastinge, it will stand well with it, and many a speciall dainty dish is served in to this feasting from a fast.

4. Suppose a man could and might, feast alwayes, yet were it a brutish thing, and hog-like alwayes for a man to be cramming and crowding in belly cheere, alwayes to bee pauncing and gutting. It is that for which the rich Glutton is taxed, *Luk. 16.* That *he fared deliciously every day.* But here to feast at this Table every day, is that which makes a man every whit as *Angel like*, as belly-feasting every day makes a man *swine-like*. Here it is a mans happinesse to be a holy *Epicure.*

2. It is better then other feasts, in regard of the *Independencie* of this feast vpon any other out-ward thing. This feast is able to maintaine it selfe of it selfe, and within it selfe. A man that hath a good

consci-

Nunquam  
credideris  
felicem qui  
adventio.  
letus est,  
exhibit gau-  
dium quod  
intravit. *Sp.*  
*ep. 97.*

conscience, hath a feast, though he have nothing else but it. A good conscience, though it have nothing but browne bread and water, yet this hard fare marres not the feast ; For this feast stands not in meates, and drinks, but in righteousnesse, peace, and joy in the holy Ghost, Rom. 14. 17.

*Quietnesse and a dry morsell is better then an housefull of good cheare with strife, Pro. 17. 1.*

Though it be but outward quietnesse, when a man is free from vnjust vexations, and the molestations offroward and contentious disposition, even such quietnesse makes a dry morsell good cheere, makes a feast of a crust. But when there is inward quietnesse of a good conscience, and a mans heart is at quiet from his peace with his God, what excellent cheere is a dry morsel, then? Though a man have ever so good fare, yet to have it sawced with the bitterness of contention, and to live in a continuall wrangling with pevish people, what poore content would a well furnisht Table afford such a man? And what poore cheere, especially, would all these feasts in the world make, where there is brawling and contention from the conscience ? Here then is the excellencie of this feast above all other feasts. This feast

is able to subsist, and to maintaine it selfe without other feasting ; other feasting is nothing without this of a good conscience. Other feasting often hurts and hinders this feast, whilest men by their vaine and licentious carriage therein, *Feasting without all feare, Iude. 12.* Doe make the conscience fast and starve ; and whilest their Quailes are betweene their teeth, *Leanness enters into their soule. Psalm. 106. 5.* So farre is bodily feasting from helping, that it hinders this feasting rather. Conscience, can have mirth enough without a feast, but little is the comfort and content that a feast can give, where the Conscience is not good. Men may set a face vpon it and bragge, laugh, and be jolly in their feasting, but yet in the middest of their laughter the heart is sorrowfull, and the end of that mirth is heaviness, *Prov. 14. 13.* Conscience awakened even in the middest of the greatest jollitic, gives men many a bitter twitch at the heart, and in the middest of all their revellings, gives them *Vineger* and *Gall* to drinke. A good conscience is it that sweetens and seasons all the dishes of a feast, that is the fawce that makes meat saoury, the sugar that sweetens Wine, that

*Sed non est  
ista hilaritas  
longa. Ob-  
serua, vide-  
bis eisdem  
in exiguum  
tempus acer-  
time ridere,  
& acerrime  
rudere. So-  
nus. op. 92.*

that is the musicke that makes a mans heart dance.

But let a man goe to the most sumptuous, and delicious feasts without a good conscience, and how is it with him then? Iust as with *Belshazzar*, *Dan. 5.* Where the hand writing on the wall marred all his mirth; or else it is in such a case, as it was with *Haman*. The foole brags that he alone is invited to *Esters* banquet with the King, *Esth. 5. 12.* Oh how happy a man was he, under how fortunate a Planet was he borae, to be the King and Queenes Favorite both? But see what little reason hee had to brag, *Chap. 7. 2.* Even at the banquet of *Wine*, *Esther* gives him a cup of gall: at the banquet of *Wine* doth she accuse *Haman* to the King. Oh! how many glory in their banqueting, and their feasting, but how often doe their consciences put *Esters* tricke vpon them, even accuse them to God, and gall and gird them in the midst of their wine? conscience serves many, as *Absoleoms* villaines served *Amnon*, when his heart was merry at *Absoleoms* feast, then they stabd him to the heart. Conscience deales with them, as the *Israelites* were dealt withal in their quaille feast. They had their Quailes, and their dainties,

dainties, but a man would rather want their good cheere, than have their fawce. Their sweet meat had sharpe fawce. Whilst the flesh was between their teeth, Gods anger brake in upon them. So whilst many are chewing their dainties, conscience fils their mouth with gravell, and so fawces and spices their dishes, that they find but little content therein. So miserable are all feasts and merriments of this world, when a man wants the independent feast of a good conscience. So happy also are they that have the feast of a good conscience, although they never taste bit of other feast whilst they live, although they be denied the crums that fall under the feasting Gluttons table.

3. It is better in regard of the *Universality* of it. As for belly feasts, it stands not with every mans condition and purse, to make them. It belongs onely to the richer and abler sort to feast. Feasting is a matter of charge and cost, and so is out of the reach of the poorer sort. But here is the excellencie of this feast. The poorest that is may make it, and the poore have as good priviledge to make it as the rich, and the poore in this respect may keep as good an house as the best Nobleman,

yea,

yea, for the most part the poorer sort keep this feast best. *Nabal* makes a feast like a king, but wretched man, in the mean time what feast keepes his conscience? It may be many a poore Carmelite neighbour of his that went in a poore russet coat, and li-  
ved in a poore thatcht cottage, kept that feast abundantly & richly, whilst he poore sort had not the crums that fell from their tables. *Lazarus* could not have the crums that fell from the gluttons table, but how happy had it been with the glutton if instead of this delicious fare he might have had but the reverisions of *Lazarus* boord. *Lazarus* may not come to his feast, no nor yet to his fragments, neither will *Lazarus* condition permit him to feast it as the glutton did, but yet this feast of a good conscience, *Lazarus* may make as well as hee, and can, and doth keepe it, whilst the glutton feeles many an hunger-biting gripe. What an excellent feast is this above all other feasts, wherein the russet hath as much priviledge as the velvet, the beggar as the King, the poore tenant, as the rich Landlord? The rich Landlord often so feeds upon, and eates up his poor tenant by oppression, that the tenant is kept low enough for fca sting;

It is

It is well with him if hee have food, hee had not need thinke of feasting. But loe now the excellent feast of a good conscience: here may the Tenant keep as good cheere as the Landlord, yea, and it may be may feast, whilst the rich Landlord is ready to starve for want of this provision.

Now then all this considered, what a Motive should it be to make us in love with a good cōscience. How powerfully should this perswade us thereto: whē God would perswade men to come to the joyes of heaven, hee uses no other argument than this, to invite them to a feast, as in the Parable, *Luk. 14.* Behold, here is the same argument, to move you to be in love with a good conscience, behold the Lord invites you to a feast, and to a feast where ye shall have sufficiencie, without want, or loathing, where ye shal have wine, mirth, musick, and good Company, to the full. The twelve dayes feast of the *Nativitie*, how is it longed for before hand, & how welcommned when it is come? And what may the reason be? But only because it is a feasting time. This is counted a blessed good time: and why a blessed good time? As Christ was a blessed good man, & the prophet that should come into the world, and

and therefore should be made a King, because hee had fed and filled their bellies, *John 6.* So the most make that a blessed time, not for the memorial of Christ's Incarnation, but because of the loaves Christ shall be a King, & because of the feast, the time is blessed. Well then, & is the world so desirous, and so glad of feasting? Are feasting times such blessed times? Lo then I invite you to a feast, to a blessed good feast indeed, that will make you blessed and truly happy. Not to a feast of twelve daies, but to a feast that lasts al the twelve moneths of the yeare, to a continuing, and a continuall feast. How glad are many when they may goe to a feast? Lo a way to make feasts for your selves. What a credit is it counted in the world for a man to keep a good, and great house, to keep feasting and open-house for all commers, during the Festivity of the twelve dayes? Would we have this credit of good house-keeping, not for twelve dayes but for all the yeare long? Get good consciences, keepe good consciences. There is no such good house-keeper, as is the good conscience-keeper; for a good conscience is a feast, a continuall feast.

There is nothing that men desire more than

then to live merrily, and how many stumble at Religion, and keeping of a good conscience, under an idle conceit that it is the way to marre all their mirth, and to make a man lumpish and melancholly. Do not believe the devill, do not believe his lying agents? It is a prophane Proverbe, that *Spiritus Calvinianus est spiritus melancholicus*. A good conscience is a feast, a feast with all dainties, musick, and wine. Can a man be melancholly at a feast, at so joyfull, and so sweet a feast? doth feasting make men melancholly, or make men merry? make men weepe, or laugh? If a man should cry downe feasting with this argument, That it makes men melancholly, would not all men laugh him to scorn? And why then should a man feare melancholly more from a good conscience, than from a feast? There is none lives so merrily a life as hee that keepes a good conscience, hee is every day at a feast, hee is alwayes banqueting. Yea, the worst dishes of this feast, even those at the lower end of the Table, are better than the most choice rarities of other feasts. The very teares that a good conscience sheds have more joy and pleasure in them, than the worlds greatest joyes. And if the teares of a

of a good conscience be such, what is the mirth and laughter of it? If weeping be so sweet, what is singing? If the courser dishes be so dainty, what are the best services? Would wee then live merrily, and passe our dayes jocundly indeed? Get a good conscience and thou keepest a continuall feast, and that continuall feast will keepe thee in continuall mirth, and continuall joy. Yea, though thou be in affliction, and under crosses, so as *they* dayes unto the world may seeme exceedingly evill, shalt thou live merrily as at a feast. Yea, this is the scope of the Scripture, *All the dayes of the afflicted are evill*, namely, in the eye and judgement of the world: *but a good conscience*, namely, to the afflicted, *is a continuall feast*. A good conscience feasts then, and turnes fasting dayes into feasting dayes. A good conscience feasts a man in his poverty, in his sicknesse, in the prison, and cheeres up a man with many a dainty bit. The wine of this feast makes them forget all their sorrow.

Now then that we would be so wise as to hearken to Gods invitation to this feast, *Let us keep the feast with the bread of sincerity and truth, 1 Cor. 5. 8.* Take heed now that we put not off God as those did,

*Luke 14.*

*Luke 14.* invited to the feast, with the excuses of Farmes, Oxen and the like. So doe many, urge them to the keeping of a good conscience, and their answer is, If they should be so precise, how should they live, they shall have but poore takings if they take such a course, *I pray have me excused,* I must live. Thus they answer, as many good husbands, when invited to frequent feastings, doe, No believe mee it will not hold out, if I goe every day a feasting, I may goe one day a begging, I must follow my businesse, and let feasting goe. And so say men here. But take heed of putting off God thus. The time will come that thou wouldest give all thine oxen to have but the scraps & crums of this feast, and thou shalt not have them, God will serve thee as hee did them, *Luk. 14. 24. None of those men which were bidden shall taste of my supper.* Those that care not to keep the feast of a good conscience, shall never come to Gods feast in heaven. If you refuse to come to his feast now, God will at the last day thrust you out of doores, when you will be pressing and crowding in, and shall say to you, Get you hence ye despisers of a good conscience, you scorned the feast of a good conscience,

science, and therefore now the feast and guests of heaven scorne you, here is no roome for such to feast here, who have made their consciences fast heretofore.

## C H A P. X I V.

*A third and a fourth motive to a good conscience.*

Come wee now to a *third motive*, that may yet helpe to stir up our minds to this necessary duty of getting and keeping of a good conscience. Besides what hath beene said, it is worthy of our consideration, that without a good conscience all our actions, yea our very best services to God are so farre from goodnesse and acceptance, that they are abominable and distastefull unto the Lord. The formall goodnesse of every mans actions is to be judged and esteemed by the goodnesse of his conscience, which being evill and defiled, makes all a mans actions to be such, *1 Tim. 1.5.* *The end of the commandement is love.* But what kind of love doth the commandement require, will any shewes or shadowes of obedience serve the turne? will the bare duty doing passe for currant?

*The third  
motive to  
a good con-  
science.*

O

No,

No, but such love to God and man, and such performance of obedience, as proceeds from a pure heart and a good conscience. So that let a man doe all outward actions of obedience, yet if a good conscience be wanting, all is nothing, *For the end of the Commandement is love out of a good conscience.* As is a mans conscience, so are all his workes, and therefore nothing acceptable that a wicked man doth, because hee doth it with an ill conscience. *To the pure all things are pure, but to the defiled their conscience is defiled, and that being defiled, it defiles all it meddles with, as under the Law the Leaper defiled all he touched.* The best meat, disht and dressed with defiled and dirty hands, is loathsome to us. The honest workes of a mans calling are good workes in themselves, but no good workes to him that doth them without a good conscience, *Pro. 21.4. An high look, and a proud heart, and the plowing of the wicked is Sin.* The calling of Husbandry is counted the most honest calling of all others, yet where a good conscience is wanting, a mans very plowing is Sin. Come to holy duties of Religion and Gods service, and how is it with a man wanting a good

a good conscience in them? That curse of *Davids*, *Psal. 109.8. Let his prayer be turned into Sin*, lies upon the services of all evill consciences. See *Pro. 15. 8. The sacrifice of the wicked*, that is, of him that hath an evill conscience, *is an abomination: but the prayer of the upright*, that is, of a man that hath a good and upright conscience, *is his delight.* Observe the opposition. Hee sayes not the *prayer* of the wicked, and the *prayer* of the upright, nor the *sacrifice* of the wicked, and the *sacrifice* of the upright; but the *sacrifice* of the wicked, and the *prayer* of the upright. A sacrifice had prayer with it, but yet it was more sumptuous & more solemn then single prayer. Now who would not thinke but such cost should make a man welcom, yet the single prayer of the upright is accepted, whilst his sacrifice is an abomination, yea, and that a vile abomination, *Is. 66.3.* A man of evill conscience delighting in his abominations, makes his holiest services such. Let such an one come to the Sacraments, and how will it be with him there? even as in the former, To the impure, even the pure Sacraments are impure. *Simon Magus* rather defiles the waters of Baptisme, then they clese

O 2 him,

him, and it is not carnall baptisme that availes any thing, without the *answer and stipulation of a good conscience*, 1 Pet. 3.21. And for the Sacrament of the Supper, whether doth it profit an uncleane conscience, or such a conscience pollute it? It may be judged by a like case resolved, Hag. 2.11, 14. The uncleane person by a dead body touching the *Bread*, or *Wine*, or *Oyle*, makes these to be *uncleane*. The ceremoniall uncleannessesse by the touch of a *dead body*, typified the morall uncleanness of an evill conscience, unpurged from *dead works*. God looks specially at the conscience in all our services, and if hee finds that foule and filthy, he throws the dung of mens sacrifices in their faces, that come with the dung of their filthy consciences, before his face. See therefore how *Paul* serves God, 2 Tim. 1.3. *Whom I serve from my forefathers with pure conscience*. It is an *impure service* that is not performed with a *pure conscience*, as sleight as the world make of peritie. *How much more shall the blood of Christ purge your consciences from dead workes*, Heb. 9.14. But to what end are they purged? *To serve the living God*. Therfore marke, that till the conscience be purged and made good, the

there is no *serving of God*. So *Heb. 10. 22.*  
Let us draw neere, that is, in prayer, and  
the like duties; But how? Having our  
hearts *sprinkled from an evill conscience*.  
Otherwise it is but a folly for us to draw  
neere, for God will not be neere when a  
good conscience is far off. And therfore  
we are bid to *purifie our hearts*, when wee  
are bid *draw nigh to God*, *Iam. 4. 8.*

Behold here then a speciall motive to  
make a good conscience beautifull in our  
eye. As we would be loath our services of  
God, our prayers and holy performances,  
should be abominable in Gods eye, so la-  
bour for good consciences. As we would  
have cōfort in alour duties of obediencē,  
so labor to make our conscience good. It  
is a great deale of confidence that silly-  
ignorant ones have in their *good prayers*, &  
their *good serving of God*; as they call it,  
yea it is a'l the ground of their hope of  
salvation, when they are demanded an ac-  
count of their hope: now alas your good  
prayers, and your good serving of God!  
why what do you talking of these things?  
Hath Christ *purged your consciences from*  
*dead workes*? Have you by faith got your  
*consciences sprinkled*, and rinced in Christ's  
blood, and so have ye made them good?

If not, never talke of *good prayers*, and *good serving* of God: your prayers cannot be good whilst your consciences are naught. An *evill conscience* before God, and a *good service* to God cannot stand together. But would you have your *prayers good* indeed, and your service acceptable indeed? then let your first care be to make your *conscience good*.

*The fourth  
motive to  
a good con-  
science.*

Fourthly, let this worke with us as a maine *motive* to a good conscience: That it is the *Ship* and the *Arke* wherein the *faith* is preserved. The *faith* is a rich commoditie, a precious fraught, and a good conscience is the bottome, and the vessel wherein it is caried. So long as the *ship* is safe and good, so long the goods therin are safe; but if the *ship* split upon the *Rocks*, or have but a leake therein, then are all the goods therein in danger of being lost and cast away. So long as a man keeps a good conscience, there is no feare of losing the *faith*, the integrity and soundnes of the doctrin therof. *Constancie* in the *truth*, is a fruit of good conscience, *Psalm. 119. 54, 55.* *I have kept thy Law*; he had not declined from, nor forsaken the *truth of God*, but what held and kept him? *This I had, because I kept thy*

*pre-*

precepts. Keeping of a good conscience will keepe a man in the truth: It is that which is the holy preservative to save from all errors, heresies, & false doctrins. The better conscience, the sounder judgment, the sounder heart, the sounder head. As the better digestion in the stomach, the freer the head is from ascendent fumes that would distemper and trouble the same, *John 7.17. If any man will do his will, he shall know of the doctrine whether it be of God.* How shall a man come to have a sound and a good judgement, to be able to judge what is truth, and what is not? Let him get a good conscience, and make conscience of *doing the will of God, John 14.21. Hee that hath my commandements and keepes them, &c.* such a man hath, and keepes a good conscience. And what benefit shall such a one have by keeping of a good conscience? *I will love him, and I will manifest my selfe unto him.* And *Ps. 50.23. To him that orders his conversation aright, will I shew the salvation of God.* God doth communicate himselfe and his truth to such as make conscience of their waye. The pure in heart sha'll see God, and the secret of the Lord is with them that feare him.

So that he that hath a good conscience, hath the onely Antidote, the most excellent Amulet and plague-cake at his brest that is in the world, to save him from the pestilence, and infection of Popery, Arminianisme, Brownisme, Anabaptisme, &c. So long as the Ship of conscience is whole, so long the Iewell of faith is safe. *Paul* would have a Bishop to *hold fast the faithfull Word*, and to be found in doctrin, *Tit. 1.9.* But yet marke it, that he would first have him be a man of a good conscience in the two foregoing verses. And *1 Tim. 3.9.* he would have the Deacons *hold the mysterie of the faith in a pure conscience.*

Contrarily, nothing so endangers the losse of the faith and truth, and soundnesse of doctrine, as doth the losse of good conscience. A corrupt conscience soone corrupts the judgement, *1 Tim. 1.19.* *Holding faith and a good conscience*, which *some having put away, concerning faith have made shipwracke.* If the ship of conscience cracke, how soone will the merchandize of faith wrack? If once the conscience crack, the braine will soone prove crazie; and an unsound conscience makes a fearefull way for an unsound and rotten

ten judgement, 2 Tim. 3. 8. *They resist the truth*, there is their corrupt conscience: what followes upon it? *Men of corrupt minds*, unsound in their judgement concerning the faith. How frequent a thing is it in experience to see men when they lose good conscience, together with it either to *lose their gifts*, as the unprofitable servant his Masters talent, or else, to *lose the truth*, and to fall into pestilent and dangerous errors. So those Prophets that made not conscience in faithfull and holy execution of their office, see what was the fruit of their evill conscience, Micah 3. 5, 6, 7. *Therefore night shall be unto you that ye shall not have a vision, and it shall be darke unto you, that ye shall not divine, and the Sun shall goe downe over the Prophets, and the day shall be darke over them, &c.* Their darknesse in life shall be plagued with darknesse in judgement. To which purpose that is notable, Zach. 11. 17. *Woe to the idoll shepheard that leaves the flocke.* There is an unconscionable shepheard, a man that makes no conscience to attend his ministery. What becomes of him? *The sword shall bee upon his right eye*, his best eye. *And his right eye* (shall not be pore-blind, or dimmed, but) *shall be utterly*

terly darkened. The losse of good consciences brings upon men of knowledge and learning that reproach that *Nahash* the Ammonite would have brought upon all Israel, *1 Sam. 11.2.* It thrusts out the *right eyes*. Ill consciences not only make men look asquint, but it blinds them, and takes away their sight.

And what is the reason that Popery gets ground so fast, and so many turne Papists so easily? Surely it is no wonder, how should it be otherwise, when men either having lost all good conscience, or making no conscience of their wayes, but living loosely, viciously, and licentiously, have thereby prepared a way for Antichrist, and his Religion, to enter withall successe. No wonder that men turne Papists so fast, when long since they have turned good conscience going. For that which *Bellarmino* speaks, is in the generall certainly true, though by him falsly, and maliciously applyed, That they be not holy and grave men, but wicked, light, curious, wanton ones, that turne Ethnickes, or Heretickes, and that it seldome comes to passe, that any man makes shipwracke concerning the faish, that first makes not shipwracke

Cum arie  
ventilari  
incipiunt,  
non frumenta  
ta sed palea  
vento abri-  
piente sepa-  
rantur ab a-  
rea. Ita pro-  
fus cum Ec-  
clesia per  
Ethnicorum  
persecutio-  
nes, vel Ha-.

con-

concerning manners. See the truth of it in many of our backsliders to Popery, especially such as have beene zealous pugners of the truth. Where began the first declension, where the first flaw? Had not their cōsciences first brusht upon some rocke? was not the first leake there? and when they had first put away good conscience, then there was a speedy banishing of truth, and a ready entertainment of error. And for the common sort of their converts, consider if many times they have not beene the very riff-e-raffe of our Church, swearers, grosse profaners of the Sabbath vncleane and debauched drun-kards, such as our Church was sicke of, and desired even to spue forth, and then when they have become a prey to all vicious courses, through want of conscience, through Gods just judgement they have become a prey to *Romish Locusts*, whose commission is *only to hurt such*, and not those whom the sap of a good conscience keeps fresh and flourishing as the greene grasse, and trees of the earth, *Apoc. 9.4.* For as *Salomon* speakes of the bodily harlot, *Eccle.7.26.* so it is true of that spirituall Whore of Babylon. *Her heart is snares and nets, her hands as bands, her delu-*

relicorum  
deceptiones,  
Deo permittente  
cribratur,  
aut ventilatur à Sa-  
tana: non  
veri sancti,  
& galves, sed  
improbi le-  
ves, curiosi,  
lascivi ab  
Ecclesia a-  
volantes ad  
Ethnicos  
hereticos  
transfugi-  
unt, nec fero  
sollet accide-  
re ut ante  
circa fidem  
aliquis nau-  
frageret, quam  
naufragere,  
caperit cir-  
ca mores.

*Bellar. O-*  
*rat. prefix.*  
*tom. 4.*

delusions strong ; *who so pleases God*, and hath a care to keepe a good conscience *shall escape from her*; *but the sinner*, and he that makes no conscience of his wayes, *shall be taken by her*.

Well, let us thinke well upon this motive, we live in dangerous and declining dayes, wherein men with a greedinesse turne to their Romish vomit againe. Besides the Factors of Antichrist are exceeding busie and pragmaticall to draw men from the faith of Christ, and the Holy Ghost tels us they shall come with *strong delusions*. Now then all you that be the Lords people, save your selves from this dangerous generation, all you that have or would be knowne to *have the seale of God on your foreheads*, save your selves from the seduction of these *Locusts*. I, but how may that be done ? The delusion is strong, and it may be, we are weake. Lo then here is a remedy against their danger. Get, and keep, a good conscience, live as *Paul* did, in all good conscience, & thou shalt be safe from all their delusions, *I have kept the faith*, sayes *Paul*, oh ! let it bee the care of us, that that may be our closing voice at our last day, and if we would *keep the faith*, let us *keep a good conscience*;

He that in his life time can say, *I keepe a good conscience*, he at his death shall be able to say, *I have kept the faish*. Faith, and a good conscience are both in a bottome. Hold one, and hold both.

As therefore thou wouldest feare to turne Papist, or any other Heretick; so, be sure to hold a good conscience, to hold on a good, honest, and a conſionable man. So long as thou standest upon that ground, thou art impregnable, and the gates of hel shall not be able to draw thee from the faith of the Lord Iesus, *Prov. 6 20, 22, 24. My Son, keep thy Fathers commandement, &c. And it will keep thee.* So I may say here, *keep a good conscience*, and it will keepe thee, it will keepe thee found in the faith, it will keepe thee from being drawne away by the error of the wicked, and it will keepe thee from the Wine of the fornications of the Whore of Babylon.

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## CHAP. XV.

*The last Motive to a good conscience; The misery of an evill one.*

**T**He last Motive remaines, and that is, The horrour and misery of an evill

con-

*The first  
motive to  
a good con-  
science.*

*Conscience.* If men did but truly know what the evill of an evill conscience were, and how evill a thing, and bitter it will be when conscience awakens here, or shal bee awakened in hell, a little perswasion should seive to move men to live in a good conscience. We may say of the evill conscience, as *Solomon* speakes of the drunkard, *Pro. 23.29.* *Who hath woe? who hath sorrow? who hath contentions? who hath wounds, but not without a cause?* Even the man whose conscience is not good, even he that liues in an evill conscience.

An evill conscience, how miserable it is, we may see by considering the miserie thereof, either *in this world*, or the *world to come.*

1. *In this life.* When an evill conscience is awakened in this life, the sorrow and smart, the horror and terror is, as the joy of a good conscience *unspeakable*. An evill conscience in this life is miserable, in regard of feare, perplexity, and torment. To live in a continuall feare, and to have a mans heart alwies in shaking fits of feare, is misery of miseries. And such is the misery of an evill conscience. *Prov. 28. 1.* *The wicked flees when none pursues.* Only his owne guilt pursues him, and makes him

him flee. His owne guilt caufes a sound of feare in his eares, *Job 15.21*. Which makes him shake at the noise of a shaken leafe, *Levit.26.36*. yea, that so scares him that terrors make him afraid on every side, and drive him to his feet, *Job 18.11*. Yea, there are they in great feare where no feare is, *Psf. 53.3*. So that a man with an evill conscience awakened, may be named as *Pashur* is, *Ier.20.3*. *Mager-Missabib*, feare round about, as being a terror to himselfe, and to all his friends, ver.4.

An evill conscience, even makes those feare fearefull feares, of whom all other stand in feare. How potent a Monarch, and how dreadfull a Prince was *Belsazar*, who was able to put him into any feare, whom all the earth feared? And yet when his guilty conscience lookeſ him in the face, awakened by the palme writing on the wall, see where his courage is then, *Dan. 5.6*. *Then the Kings countenance was changed, and his thoughts troubled him, so that the joynts of his loynes were loosed, and his knees smote one against another.* Who would have had his feare to have had his kingdome? Let him now cloath himselfe with all his Majestie, let him looke and speak as terribly as he can,

Proprium autem est  
nocentium  
trepidare.  
Male de no-  
bis actum e-  
rat, quod  
multa cele-  
ra legem &  
judicem ef-  
fugiant, &  
scripta sup-  
plicia nisi il-  
la naturalia  
& gravia de  
presentibus,  
solverent &  
in locum pa-  
tientia ti-  
mor cede-  
ret. *Sanec. ep.*  
91.

let him threaten the vilest vassall in his Court, with all the tortures that tyranny can inflict, and let him try if he can for his heart put his poorest subject into that fright and feare that now his conscience puts him into, in the ruffe, and middst of his jollity. But I pray what ayles he to be in this feare, in this so extraordinary a feare? Hee can neither reade, nor understand the writing upon the wall. Indeed he threatened him the losse of his kingdome, but hee cannot reade his threatening, hee knowes not whether they be bitter things that God writes against him, why may he not hope that it may bee good which is written, and why may not this hope ease, and abate his feare? No, no. Though he cannot reade nor understand the writing, yet his guilty conscience can comment shrewdly upon it, and can tell him it portends no good towards him. His conscience now tells him of his godlesse impieties, in profaning the vessels of the Temple of the true God, and that for this his sacrilegious improppriation, and abuse of holy things, God is now come to reckon with him. Thus can his conscience doe more than all his wise men. *All the wise men came in, but they could not reade the writing,*

writing, nor make knowne to the King the interpretation thereof. *Dan. 5:8.* But his conscience is wiser than all his wise men, and when they are as puzzeld, that interprets to him, that this writing meanes him no good, and though he cannot reade the syllables, yet his conscience gives a shrewd neere guesse at the substance of the writing; and therefore hence comes that extasie of feare, and those paroxysmes of horror.

It was better with *Adam* after his fall. After his Sin committed, we find him in a great feare, *Gen. 3:8,10.* and hee hides himselfe for feare. Now observe how his feare is described from the circumstance of the time. *They heard the voyce of the Lord God, walking in the garden in the coole of the day.* Luther layes the *Emphasis* of the aggravation of his feare, upon this word, *the wind or coole of the day.* The night indeed is naturally terrible; and darknesse is fearfull, whence that phrase, *Ps. 91. The terrors of the night.* But the day and the light, is a cheerfull and a comfortable creature, *Ec. 11:7. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.* How is it then that in the faire day light, which gives courage and

Gravis ma-  
lae conscienc-  
tiae, luxest.  
Senec. ep.  
123.

comfort, that *Adam* feares, and runs into the thickets? Oh, his conscience was become evill, and full of darknesse, and the darknesse of his conscience turned the very light into darknesse, and so turned the comforts of the day into the terrors of the night. So that in this sense it may be said of an evill conscience, which of the Lord is said in another, *Ps. 139.12.* Vnto *it the darknesse, and the light are both alike.* As full of feare in the light as in the dark. And besides, the Lord came but in a gentle wind, the coole breath of the day, now what a small matter is a coole wind, and that in the day time to, to put a man in a feare? Such small things breed great feares in evill consciences. In what a woffull plight would *Adam* (thinke we) have beene, if the Lord had come to him, at the dead, and darke midde-night with earth-quakes, thunder, and blustring tempest?

We may see the like in *Cain*. After he had defiled his conscience with his brothers blood, in what feares, yea, what idle feares lived hee? Hee is so haunted with feares, that though he had lived in Paradise, yet had he lived in a land of *Nod*, in a land of *agitation*, yea, of trepidation.

Judge

Judge what case his evill conscience made him in, by that speech, *Gen. 4. 14.*  
*It shall come to passe, that every one that finds me shall slay me.* Surely there could not bee many yet in the world, and those that were in the world, were either his parents, brethren, sisters, or neere kindred, his feare seemes to imagine multitudes of people that might meeete him, yea, and that every one hee meets would murther him. What, will his Father or Mother be his executioners? What if any of his sisters meet him, shal they slay him? is not such a swash-buckler as he, able to make good his party with them? Lo what fearfull, and terrible things a guilty conscience projects.

As an evill conscience is miserable in its feares, so in those perplexities which this feare breeds. These perplexities doe miserably and restlesly distract a man. *Isay. 57.20.* *The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* What is the reason of these troublesome perplexities? The want of peace of a good conscience, *verse 21.* *There is no peace, saith my God, to the wicked.* The winds make the sea restlesse, and stirre it to the very bot-

tome, so as the waters cast up mire and dirt. See in the troubled Sea, the Emblem of a troubled conscience.

But the *Torment* exceeds all, and the maine misery of an evill conscience lies in that. It is a misery to be in feare, a misery to have inward turbulencie, and comotions, but to be alwayes on the racke, alwayes on the Strapado, this is far more truly the suburbs of Hell, than is the Popish purgatory. Oh! the gripes, and girds, the stitches, and twitches, the throwes, and pangs of a galling, and a guilty conscience. So sore they are, and so unsufferable, that *Iudas* seeks ease with an halter, and thinks hanging ease in comparison of the torture of his evill conscience. All the racks, wheeles, wild horses, hot pincers, scalding leade powred into the most tender, and sensible parts of the body, yea, all the mercilesse, barbarous, and inhumane cruelties of the *holy house*, are but flea-bittings, meere toyes, and May-games, compared with the torment that an evill conscience wil put a man to, when it is awakened. It is no wonder that *Iudas* hangs himselfe, it had been a great wonder rather if hee had not hangd himselfe.

The *Heathen* fabled terrible things of  
their

Peccatum  
vehemens,  
& multo  
sevior illis.  
Quas &  
Ceditius  
gravis inve-  
nit & Rada-  
manthus.  
Nocte die-  
que suum ge-  
stare in pe-  
ctore testem.  
Juvenal. Sat.  
l. 3.

their hellish *furies*, with their snakes and fiery torches, vexing and tormenting hainous, and great offenders. These their *furies* were nothing else, but the hellish torments of guilty conscience, wherewith wicked persons were continually haunted, as some of the wiser of themselves have well observed. All snakes and torches are but idle toyes, and meere trifles, to the most exquisite torment of a guilty and accusing conscience.

The sting of conscience is worse than death it selfe, *Apoc. 9.5,6.* Their torment was as the torment of a Scorpion when hee strikes a man; And in those dayes shall men seeke death, and shall not find it, and shall desire to dye, and death shall flee from them. Popish ones tormented in their consciences by the terrible and uncomfortable doctrines of satisfactions, Purgatory fire, &c. which those *Locusts* doe so terrifie them withall, should rather chuse death, than live in such an uncomfortable condition: *The sting of death* not so finart, as the *sting of a Scorpion* in the con'science. The sting of an accusing conscience, is like an Harlot, *ro.7.26.* More bitter than death. And as *Salomon* there speaks of the Harlot, so may it be said of a tormenting

Nolite enim putare quē-  
admodum in fabulis  
se penumero  
videatis, eos  
qui aliquid  
impie fec-  
lerat eque cō-  
miserint a-  
gitari & per-  
terrori furia-  
rum tredis  
ardentibus.  
Sua quem-  
que fraus, &  
iuus terror  
maximeve-  
rat, suam quē-  
que scelus a-  
gitat amen-  
tiaque affi-  
cit. Sux ma-  
lae cogitati-  
ones, conci-  
entiaque  
animi ter-  
reat. Hæ sunt  
impiai assi-  
duæ, domes-  
ticasq; iuriz,  
quæ dies no-  
tæque pa-  
rentum pe-  
nas à conse-  
leratissimis  
filii repe-  
tant. *Cicero*  
*pro Roso. A-*  
*mer.*  
Suum quem-  
que facinus,  
suum iclus,  
sua audacia  
de sanitate,  
ac mente de-  
turbat. Hæ  
sunt impio-  
rum furie,  
flamme, hæ  
faces. *Idem.*  
*L. Paſon.*

conscience, Who so pleases God shall escape from it, but the sinner shall be taken by it.

Gods deare children themselves, many of them are not freed from trouble in their consciences, but they have their hells in this life, *Ion. 2.2. Out of the belly of hell I cryed unto thee.* God for their trialls speaks bitter things unto them, and not only denies them peace, but causes their consciences to be at war with them. Now when God puts his owne children to these trials, and disquiets of conscience, they are so bitter, and so biting, that had they not the grace of God to uphold and preserve them, even they could not be saved from dangerous miscarriage. *Job* was put to this triall, and his conscience apprehended Gods anger, and we shall see what a case he was in, *Job 6. 8,9. O that I might have my request, and that God would grant me the thing I long for, even that it would please God to destroy me, that hee would let loose his hands, and cut me off.* Nay, worse, *Job 14.15. Thou scarest me with dreames, & terrifiest me through visions, so that my soul chooseth strangling, and death rather than life.* Gods grace preserves his Saints from selfe-murther, but yet not alwayes from impa-

impatient wishes; *Job* wishes *strangling* and chuses it of the two, but goes no further. What wonder then that *Iudas* doth strangle himselfe, when his conscience stares him in the face, when as *Job*, with whom God is but in jest in comparison, chuses *strangling*. If *Job* wish it, what wonder that *Iudas* doth the deed. Conscience doth chastise the godly but w<sup>th</sup>whips, but it lashes the wicked with scorpions. Now if the whips be so smarting to *Job*, as makes him *chuse strangling*, what wonder that the scorpions be so cutting, as makes *Iudas* seek reliefe at an halter.

Yea, and that which addes to the misery of an evill conscience, being awakned, it is such a misery as no earthly comfort can asswage or mitigate. Diseases and distempers of the body though they bee terrible, yet Physick, sleep, and rest upon a mans bed, yields him some ease, and some comfort. Sometime in some griefes the cōfortable use of the creatures, yields a man some refreshments, *Prov. 31. 6, 7.* *Give wine unto those that be of heavy hearts, let him drinke, and forget his poverty, and remember his misery no more.* But conscience being disquieted, finds no ease in these. *Darius* against his conscience suffers

suffers innocent *Daniel* to be cast into the Lyons den. What cheere hath hee that night? *He passed the night in fasting, Dan. 6.18.* Not in fasting, in humiliation for his Sin, but conscience now began to gall him, and hee having marred the feast of his conscience, conscience also marres his feasting, none of his dainties will now downe, his wine is turned into gall and wormewood, no joy now in any thing. He had marred the musick of his conscience, and now he brookes not other musick. *The Instruments of musick were not brought before him.* His guilty conscience was now awakened, and now he cannot sleepe; *His sleepe went from him.* So *Job* in his conflict for conscience hoped for ease in his bed, *Job 7.13. My bed shall comfort me, my couch shall ease my complaint.* But how was it with him? Either he could not sleep at all, *ver. 3.4. Wearisome nights are appointed unto me. When I lye downe, I say, when shal I arise, and the night be gone?* and I am full of tossing to and fro unto the dawning of the day. Needs must he toss, whose conscience is like the Sea waves tossed with the winds, or else if *Job* did sleepe, yet did not conscience sleepe, *ver. 14. but even in his sleepe presented him with*

with ghastly sights and visions, *When I say my bed shall comfort me, then thou scarfst me with dreames, and terrifiest mee through visions.*

At other times when conscience hath beene good, Gods people though their dangers have beene great, yet neither the greatnessse, nor neernessee of their dangers have broken their sleepe, *Ps.3.5.7. I laid me downe and slept, I will not be afraid of ten thousands of people that have set themselves against mee round about.* And yet if wee looke to the title of the Psalme, *A Psalm of David when he fled from Absolom his Son;* one would thinke David should have had little list, or leasure to have slept. Peter thought to have been executed the next morrow by *Herod*, & though hee also lodged betweene a company of ruffianly soldiers, that happily one would feare might have done him some mischiefe in his sleep, yet how soundly sleeps he that night, *Act.12.* And holy Bradford was foun<sup>1</sup> a sleepe, when they came to fetch him to be burnt at the stake. These feares brake not these mens sleepe. How might this come to passe? They did as *Ps.4.8. I will lay me downe in peace and sleep.* He that can lie downe in the *peace of conscience,*

science, may *sleepe* soundly, whatsoever causes of feare there be otherwise. But contrarily, he that cannot ly downe with the peace of conscience, will find but little rest and *sleepe*, though his heart bee free from all other feares. Evill conscience being awakened, will fill the heart with such feares, as a man shall have little liberty to sleep. Oh the sweet sleep that *Jacob* had, and the sweet dreame, when he lay upon the cold earth, and had an hard stone under his head for his pillow. An hard lodging, and an hard pillow, but yet sweet rest, and sweet communion with God. A good conscience makes any lodging soft and easie; but downe-beds, and down-pillowes, if there be thornes in the conscience, are but beds of thornes, and beds of nettles. The bitterness of an evill conscience distastes all the sweets of this life, as when the mouth and tongue is furred in an hot Ague, all meates and drinks are bitter to the sicke party. This is the misery of an evil conscience awakened in this life.

2. But it may be many never feele this misery here, there is therefore the more misery reserved for them in hell, in the world to come. Indeed more by many thou-

thousands go to hell like *Nabal*, than like *Iudas*; more die like sots in *Security*, than in *despaire* of conscience. Death it selfe cannot awaken some consciences, but no sooner come they into hel, but conscience is there awakened to the full, never to sleep more; and then she lashes and gashes to the quick, and lets men learne that forbearance was no payment. Tel many men of conscience, and they are ready to flap one on the mouth with that profane proverbe, *Tush, conscience was hanged many yeares agoe*. But the time will come, that they who have lived in evill-conscience, shall find the conscience which they have counted hanged, shall play the cruell hangman, and tormentor with them. They shall find conscience unhanged, when it shall hang them up in hell, when day and night it shall stretch them there upon the racke.

The torments which an evill conscience puts the damned to in hell, are beyond the expression of the tongue, and the comprehension of mans conceit. There be two speciall things in the torments of Hell, wee have them both thrice repeated together, *Mark.9.44,46,48. Where their worme dies not, and the fire is not quen-*

quenched. There is an ever-living *worme*, and never-dying *fire*. And marke that in all the three verses the *worme* is set in the first place, as it were to teach us, that the prime and principal torment in hell is the *worme*, rather than the *fire*. And what is the *worme*, but the guilt of an evill conscience, that shall lye eternally gnawing and grasping, twitching, and griping, the heart of the damned in hell? Men talke much of hell fire, and it were well they would talke more of it; but yet there is another torment forgotten, that would be thought on too. There is an *Hell worm*, as well as there is an *Hell fire*. And it may be a question whether of the two is the greatest torment. And yet no great question neither. For as the Heaven of Heauen, is the peace and joy of a good, so the very Hell of Hell, is the guilt and worme of an evill conscience. A man may safely say, it is better being in hell with a good conscience, than to be in heaven, if that might be, with an evill one. Heaven without a good conscience, what is it better than hel? Paradice was an heaven on earth, but when *Adam* had lost the Paradice of a good conscience, what joy did paradice, & the pleasures of the gardé afford

afford him more, than if he had beene in some sad and solitary Desert? A good conscience makes a Desert a Paradice, an evill one turnes a Paradice into a Desert. A good conscience makes Hell to be no Hell, and an evil one makes Heaven to be no Heaven. Both the happines, and misery of Heaven and Hell, are from the inward frame of the conscience. The Hell of Hell, is the worm of Hell, and that worm is the worm of an evill conscience, which if it be not wormed out, and so the conscience in this life made good, it will be an immortall worme in Hell.

The hellish despaire wherewith the damned are overwhelmed, comes rather from this *worm*, than from the *fire*. Whose *worm* dies not, and whose *fire* is not quenched. The *fire* of Hell never quenches, because the *worme* of Hell never dies. If the *worme* of Hell would die, the *fire* of Hell would go out. For if there were no guilt, there should be no punishment. So that the very Hell of Hell, is that self-torment which an evill conscience breeds.

Now then all this considered, how powerfully should it move us to labour for a good conscience. Thou that goest on in thine evill courses, and hatest to be refor-

Ut ex cruditate febres  
 nascuntur, &  
 vermes quando  
 quis cibum sumit  
 intemperanter, ita si  
 quis peccata  
 peccatis accumulet, nec  
 deo quor ea  
 penetentia, sed misereat  
 peccata peccatis, cruditatem  
 contrahit veterum & recentium de-  
 lictorum igne aduertitur  
 proprio, &  
 vermis consumetur.  
 Ignis est que  
 generat moe-  
 stia deli-  
 citorum, ver-  
 mis est eo  
 quod irra-  
 tionabili  
 animi pecca-  
 ta, mentem  
 pungunt, &  
 viscera ex-  
 dant, vermes  
 ex unoque  
 nascuntur  
 tanquam ex  
 corpore pec-  
 catoris, hic  
 vermis non  
 morietur,  
 &c. Ambr.  
 lib. 7. ss.  
 Luk. c. 14.

reformed and reclaimed, do but bethinke  
 thy selfe, if God should awaken thy con-  
 science, in what misery thou shouldst live  
 here, what an hell to have a palsie con-  
 science? what a hell on earth to be alwayes  
 undert he accusations, inditements, and  
 terrors of conscience, and to live *Cain*-  
 like in the land of *Nod*, in a continuall  
 restlesse agitation.

But especially as thou fearest that e-  
 verliving and ever grabbing worme, so  
 have a care to get a good conscience.  
 Greene & raw fruits breed Chestworms,  
 which if heed be not taken, will eate the  
 very maw thorow. A dead body and a  
 putrified corrupt carcasse, breeds worms  
 that ly gnawing at it in the grave. The  
 forbidde & raw fruits of Sin, are those  
 which breed Chestwormes in the con-  
 science. The corruptions of the soule, and  
 dead workes are those that breed this li-  
 ving worme, take heed therfore of med-  
 ling with these fruits that will breed this  
 worme, and get thy conscience purged  
 from dead workes, get this worme killed  
 with the soonest, for if thou lettest it live  
 till thou dye, it will never die at all, and  
 will put thee to those exquisite torments,  
 from which to be freed, thou wouldst  
 willing-

willingly suffer ten thousand of the most  
cruell deaths that the wit of man were  
able to invent.

As then I say thou fearest this *worme*  
of Hell, so get a good conscience. Drink  
downe every morning a hearty draught  
of Christ's blood, which may make this  
worme burst. And when once this worm  
is burst and voyded, and the conscience  
well purged by Christ's blood, take heed  
ever after of eating those raw fruits that  
will breed new wormes. Lead so holy,  
so upright, and so consonable a life, that  
thou mayest not by thy fresh Sins clog  
thy conscience with fresh guilt. Get thy  
conscience purged by Christ's blood, and  
thy conversation framed by Gods Word.  
*Thy words were found by me, and I did eat  
them, Ier. 15.16.* Do thou so, eat no more  
the unwholesome and worme-breeding  
fruits of Sin; but drinke Christ's blood,  
and eat Gods Word, and they both shall  
purifie and scoure thy conscience from  
all such stiffe, as may breed and feed the  
Hell-worme of an evill conscience.

## C H A P. XVI.

*The portion and respect that a good conscience finds in the world.*

**A**nd thus have we hitherto seen *Pauls Protestation*. The second point followes, namely, *Ananias* his insolent and impetuous *Injunction*. Verse 2. *And the high Priest Ananias commanded them that stood by him, to smite him on the mouth.*

*Paul* had begun his defence in the former verse, and that by authoritie and speciall command, as appeares in the former Chapter, at the 30. ver. But he had no sooner begun, but he is interrupted & cut off, and hath not onely his mouth stopt, but stopt with *Ananias* fist, *He commanded to smite him on the mouth.* Out of which carriage and violence of his, wee may observe divers things. First learne;

What is the *Reward and portion of a good conscience from the world.* It is the portion of a good conscience full oft to be smitten, either on the mouth, or with the mouth. Blowes either with the fist, or with the tongue. *To be smitten* one way or other, is full often the lot of a good conscience. *Smite him on the mouth*, sayes

*Ananias*

*Ananias*. But let us a little expostulate the matter with *Ananias*. *Smite him on the mouth*? But yet as *Pilate* speaks in Christ's case, *But what evill hath he done*? or what evill hath hee spoken? *Smite him on the mouth*? But as our Saviour answers, *Ioh. 18.23. If he have spoken evil, take witnesse of the evill*, and proceed legally and formally: *If he have spoken well, or no manner of evill, why commandest thou him to be smitten?* What, hath he spoken any treason against *Cæsar*, or the Roman government? If he have, then as the town-clerk of *Ephesus* speaks, *Act. 19.38. The Law is open, and there are Deputies*, let them accuse him; and bring him to his answer. It is a base usage of an ingenuous person, to be smitten on the mouth in a Court of Justice, a dishonourable usage of a Roman. Surely it should seeme by such base and bitter usage; that *Paul* hath some way or other, foully forgotten and overshot himselfe, that *Ananias* his spirit is thus embittered and provoked against him. What, hath *Paul* given him any exasperating and disgracefull termes; hath he given him any open and personall girds, before the whole Councell? No, no: No such matter at all. Why what then is the matter

that *Paul* must be thus basely, and thus despitefully used: Will ye know the cause? *Men and brethren, I have lived in all good conscience?* Loe here is the quarrell. He hath made a profession of a good conscience and for his good conscience sake are *Ananias* fists about his eares. There is nothing so mads men of wicked consciences, as the profession & practice of a good conscience doth. The very name & mention of a good conscience makes *Ananias* halfe mad, & like one besides himselfe he fals not onely to foule words, but to blowes also, and *Paul* must have it on the mouth for good conscience sake.

*Paul* might have blasphemed the blessed name of Christ, and rayled upon the odious Sect of the Nazarens, hee might have beene a drunkard, an adulterour, or a murtherer, and none of all these things would have stirred *Ananias* his blood, for none of all these should *Paul* have been smitten; but let him but once speak, or treate of, or any way meddle with good conscience, and *Ananias* his blood is presently up, hee cannot hold his hands, but *Paul* must have on the mouth, there is no remedy. So odious a thing is good conscience and the profession of it

it to wicked men. Therefore this is that which a good cōsciēce must expect, even *Ananias* his dole, fists, blowes, smiting hard & injurious measure from the world.

This is no new thing. It was our Saviours case before it was *Pauls*, *Ioh. 18. 22.* *And when he had thus spoken, one of the officers which stood by strucke Iesus with the palme of his hand, &c.* *Lu. 22. 63, 64.* *And the men that held Iesus, mocked him, and smote him, And when they had blind-folded him, they stroke him on the face.* He felt the weight of their fists for the same quarrell that *Paul* did. So it was fore-prophecied of him, *Isa. 50. 5.* *I gave my backe to the smiters, and my cheeks to them that plucked off the haire.* It was the kindnesse that *Zid-kiah* could afford *Micaiah*, *1 King. 22. 24.* *He went neere, and smote him on the cheeke,* & it was the thanks the Prophet was like to have for the discharge of a good conscience, *1 Chr. 25. 16.* *Forbear, why shouldst thou be smitten?* It is that of which *Job* cōplained so long since, *Job 16. 10.* *Mine enemie sharpens his eyes upon me, they have gaped upon me with the mouth, they have smitten me upon the cheeke reproachfully.*

The same portion shall the Prophet *Ie-remy* meet withall, *Ier. 20. 2.* *Then Pashur*

*smote Ieremiah the Prophet.* What was the quarrell? That in the former vers. *Hee heard that Ieremiah had prophecieed these things.* Only for discharging his conscience, for the consonable dispensation of Gods truth. And as sometime they smote him on the mouth, so somtime they smote him with the mouth, *Ier. 18.18.* *Come let us devise devices against Ieremiah, come let us smite him with the tongue, and let us not give heed to any of his words.* And why would they smite him with the tongue? Onely for his conscience, and fidelity in his Ministry.

There is mention made of two false Prophets, against whom an heavie judgment is threatened, *Ier. 29.21,23.* *Ahab & Zedekiah*, two base scandalous debauched persons, who committed villany in Israel, and committed adultery with their neighbours wives. The Prophet *Ieremy* he out of conscience fulfils his Ministry, & see how light-fingred *Pashur* is, he hath fistes for *Ieremies* face, and stockes for his heeles; but in the meane time *Ahab & Zedekiah* they may whore, & play the villains, and they feele not the weight of his little finger. If his fingers must needs be walking, there is worke for them, there he may strike, and stocke

stocke with credit. But there is no such zeale against them. No such dealing with them. *Zedekiah* and *Ahab* may be in good tearmes of grace with *Pashur*, whilst *Ieremias* must have blowes on the face, & ly by the heeles. So well can wicked men brook villany, and any wretched courses better than they can a good conscience: *Pashur* can better endure an aduletrous whoremaster, than an honest conscientiable Prophet: villaines may walk at liberty, whilst a good conscience shal sit in the stocks. Heere then is the portion a good conscience may look for from the world. The better conscience, the harder measure. *For which of my good works do ye stone me?* saith our Saviour, *Ioh.10.32.* A strange recompence for good works, and yet oft-times the best recompence and reward that the world can afford good works, and a good conscience, stones and strokes. And if so be that feare of law, and happy government bind their hands, yet then will they bee smiting with the tongue: and if the law keep them in awe for smiting on the mouth, yet then will they do what they dare, they will smite with the mouth.

A faire Item to all that meane to under-

take the profession and courses of good cōscience. Do as many do in case of marriage; before they affect the person, they first consider how they like the portion. So heere before thou meddle with good conscience, thinke with thy selfe what is her portion, and if thou like not that, it is but a folly to think of a good conscience. Do as our Saviour advises, *Luk. 14.28.* Sit down first & count the cost, and whether thou be able to endure that cost or no. *Ananias* hath a fierce spirit, and a foule heavie fist, *Pashur* is a club fisted fellow, and the spitting adders of the world will smite their sting deepe. Suppose a good conscience may speed better, as having the protection of Christian government, yet this it must reckon upon, and it must account of the hardest. Therfore think before hād before you meddle with it, how you can beare the fists and blowes of smiters if ever you should come under them.

I may say here as our Saviour did to the Sons of Zebedeus, *Mat. 20. 20, 21.* *Ye know not what ye aske. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptisme that I am baptized with?* Many say they desire to enter the courses of a good conscience, but doe not well

well know, nor well weigh what they desire. Consider with your selves, Are ye able to drink of the cup that a good conscience shall drinke of? Can ye be baptized with the baptisme that a good conscience must be baptized with? Can ye indure the smart of *Ananias* blows? Can ye bear the load of *Pashurs* club fist? Think upon this beforehand, and weigh it well, this is that you must make account of, that will set upon the courses of a good conscience.

Is this the portion of a good cōscience? see then what a good measure of Christian resolution they shall need to have, that take the profession of it upon them. Be shod with the shooes of the preparation of the Gospel, *Eph. 6.15.* Grow marveilous resolute to harden thy self, and to harden thy face against all enemies fists, & blows whatsoever, that though *Ananias* should dash thee on the face, yet he might not dash thee and thy good conscience out of Countenance. Thus did our Saviour, *Is. 50. 6. I gave my backe to the smiters, and my cheeks to them that plucked off the haire, I hid not my face from shame and spitting.* But how was hee ever able to endure all this? See vers. 7. *I have set my face like a flint, and I know that I shall not be ahamed.*

med. So must thou doe that meaneſt to keepe a good conſcience. Get a face, and a fore-head of flint, that enemis may as ſoone cracke a flint with their knuckles, as by their violence and injuries drive thee from a good conſcience. Get an *Ezekiel*s face, *Ezek. 3.9.* Make thy forehead as an Adamant harder than a flint. Steele, and flint thy face with all heroicall resolution. A face of flesh will never endure, but a face of flint will hold *Ananias* fist tacke, let him ſtrike while he will, he ſhall ſooner batter a flint with his fist, than stir a reſolved conſcience out of its ſtation.

Ques.

But believe me, theſe be hard things to undergo, who will be able to abide ſuch hard meaſure, how therefore may one grow to ſuch reſolution, to abide the worlds fists, & the ſmart of their ſmiting?

Anſw.

I. Consider that conſcience hath fists as well as *Ananias*, *1 Sam. 24.5.* & *2 Sam. 24.10.* *Davids* heart ſmote him. And what are *Ananias* his blowes on the face, to the blowes of conſcience at the heart? One blow on the heart, or with the heart, is more painfull than an hundred on the face, and as *Rehoboam* ſpeaks of himſelf, *1 King. 12.10.* ſo conſciences little finger is thicker, heavier, and more intollerable than

than both *Ananias* his hands and loynes. Now then here is the case. If *Paul* will stand to his conscience, then *Ananias* his fists will be about his eares. If *Paul* do forsake or flawe good conscience for feare, or for the favour of *Ananias*, then will consciences fist be about his heart. Now then if no remedy but a man must have blowes, it is good wisedome to chuse the lightest fist, and the softer hand, and to take the blow on that part that is best able to beare it with most ease. The face is better able to abide blowes than the heart, and *Ananias* his blowes are but fillips to the clubbing blowes of conscience. We would scarce judge him a wise man, that to avoyd a cufse on the eare, would put himselfe under the danger of a blow with a club. Here is that then that may make us to compose our selves to patience, and to grow to an hardinesse and a Christian resolution. Better ten blowes on the face, than one on the heart. Better an hundred from *Ananias*, than one from conscience, that will lay on load; let the world smite, yet mine heart smites not, yea, that strokes and comforts, whilst the world strikes and threatens. Therfore being smitten in case of conscience, rather than give out, do as

our

our Saviour bids in another case, *Math. 5. 39. Whosoever shall smite thee on the right cheeke turne to him the other also.*

2. Consider that in the next verse, *God shall smite thee.* God hath smiting fists as well as *Ananias.* Let him smite, but yet there will come a time that God shall smite him : God will call smiters to a reckoning.

3. Consider that of *David, Psal. 3. 7. Thou hast smitten all mine enemies upon the cheeke bone, thou hast broken the teeth of the ungodly.* God will not onely smite the enemies of his people, but will smite them with disgrace, as it is a matter of vyle disgrace to have a boxe on the cheeke, and hee will give them such a *dust* on the mouth as shall dash out their very teeth; he will lay heavie and disgracefull judgements upon them, as he did upon *Ab-salom*, of whom *David* speaks.

May it ever be thy lot to see good conscience under the fists of smiters, be not discouraged, start not, stumble not at it. Bee not ready to inferre ; It is in vaine to cleanse a mans conscience, and wash his hands in innocencie. But consider, that this hath been ever the worlds madnesse, and the ancient lot of a good conscience, either

either to bee smitten with adversaries hands, or varlets tongues.

## C H A P. X V I I.

*The impetuous injustice, and malice of the adversaries of a good conscience.*

**A**S we have seene the entertainment a good conscience meets withall in the world, so we may here further see the inordinat violences that the enemies and haters of a good conscience are carried with. Therefore out of this insolent Injunction of *Ananias*, we may in the second place observe :

*The heady violence, and impetuous injustice of the adversaries of good conscience.*  
*Smite him on the mouth.* A man would not imagine that hatred and malice against goodnesse, should so transport a man as to make him run into so much, so open, so grosse Injustice. Doe but examine the fact, and you shall see a strange deale of injustice therein.

Doe. 2.

1. *Who is he that bids smite?* The high Priest. He had a better Canon to live by, *Mal. 2.6. He walked with me in peace and equity.* So *Levi* walked, & so should Gods Priests

Priests walke also. And that Canon of *Paul* for the Ministry of the Gospel, held no lesse good for the Ministry of the law, That he should *not be soone angry, no striker*, *Tit. 1. 7.* How haps it then that the High Priest is thus light fingred. *Smite him on the mouth?* Oh! shame that such a word should come out of a Priests, especially the High Priests mouth.

2. *Who must be smitten?* *Paul* an Innocent. Foule injustice. Questionlesse if *Paul* had offered such measure but to *Ananias* his dog, to have smitten him for nothing, but out of his meer spight, *Ananias* would have judged him a dogged fellow. And wōuld *Ananias* use an innocēt person as he would be lotha man should use his dog?

3. *Where must this blow be given?* In open Court, where they were all convened to doe justice. Still the worse. If he had commanded him to have been smitten in his private Parlour, it had been unjustifiable, but to smite him in open Court, and to doe injustice in the place of Iustice, this is deepe injustice. The place he sate in, the gravity of his person, Gods High Priest, the solemnity of the administration of justice, all these might have manacled his hands, and haye a little tempered and bridled

dled his spirit. A foule indignity for the *Judge of Israel to bee smitten on the cheeke, Mic.5.1.* As foule an iniquity for a Judge of *Israel* to smite on the mouth wrongfully, and in an open Court of Justice. What an indecent thing for a Judge to goe to cusses on the Bench? What an intemperate and a vindictive spirit argues it? But what is the Indency to the Injustice? And what Injustice to that which was done upon the Bench? Of all wormwood that is the most bitter, into which justice is turned.

4. *For what is the blow given?* For a good conscience. What? And hath Gods High Priest no more conscience than so, his place teaches him to bee a Protector, Defender, and an Incourager of good conscience. His whole office is matter of conscience, and will he that should teach, maintaine, and encourage good conscience, will he smite men for good conscience? What is this but *Is.58.4. To smite with the fist of wickednesse?*

5. *When is the blow given?* When he is begining to plead his own innocencie, & to speake in his own defence. More injustice yet. Did not *Nicodemus* speake reason, *Ioh.7.51. Doth our Law judge any man before*

before it heare him? Nay, if *Ananias* have no regard to Gods Law, as it seemes hee hath but a little, that will smite a man for good conscience, yet what will he say to *Cesars* Law? *Act. 18.25.* *Is it lawfull for you to scourge, and so to smite, a man that is a Roman and uncondemned, and unheard?* To judge and condemne a man unheard, is deep Injustice, but far deeper to punish, and execute him. Will hee hang a man, and then try him? Lo here indeed a right unrighteous Judge, that feares neither God, nor man, that regards neither Gods Law, nor *Cesars*.

To have done by *Paul* as *Gallio* did, *Act. 18.14,16.* When *Paul* was about to open his mouth, to drive him and the rest from the judgement-seat, this had beeene injustice, but when *Paul* opens his mouth to speake for himself, for *Ananias* to stop his mouth, and to stop it with his fists, to stop his mouth, and smite him on the mouth both, when he was to speake in his owne defence, what greater depth of Injustice can we imagine? An hundred to one but *Ananias* was one of the *Sanhedrim*, which at the time when the officers not having apprecheded Christ, fell a cursing the people, *Ioh. 7.49.* *This people that knowes not*

not the Law is cursed. Vpon which speech *Nicodemus* seemes to meet kindly with them, ver. 51. *Doth our Law judge any man before it heare and know what he doth?* As if he had said, *Do you glory in the knowledge of the law, and are they cursed that know not the law, what then are they that knowing the Law goe directly against it?* are the people, *Ananias*, cursed that know not the Law, what art thou thy selfe then who knowst both Gods Law and *Cæsars*, and yet through malice against *Paul* sinnest against both? *Vnjust and malicious proceedings, God will not let them have the honor so much as of the colour of formality, and legality in their courses.* But they shall be so carried, that the madnesse and malice of them, may ly manifestly open to the view of all the world.

6. *By what authority is the blow given?* *Ananias* commanded them. Yea but *Mal. 2.7. The Priests lips should preserve knowledge, and they should seeke the Law at his mouth.* And should they that should seeke the Law at his mouth, against all law at his command, smite men on the mouth? It was too much that *Callio* did, and the holy Ghost leaves a deep disgrace upon him for it, *Act. 18*, that he would suffer others

to

to smite *Sothene*, and *not to care for it*. It was too much that *Ahab* suffers *Zidkiah* to smite *Micaiah*, and to breake the kings peace in the kings presence, hee should have condemned him at least to lose his hand, for striking before the King. But here is a worse matter, he not only suffers it, but commands it to be done. *Ananias commanded to smite*. *Vnjustice suffered by authority* is too much, but *unjustice commanded by authority*, that is far worse.

*Vse 1.*  
*Non est crudelior in orbeterrarum-ira, quam Ecclesia sanguinaria & hypoeritatum: Nam in politica i- ra est ali- quid huma- ni reliquum. Nullus tam immanis la- tro ad sup- plieum ra- pitur, qui aliqua com- miseratione tanguntur homines: Sed cum fal- sa illa & san- guinaria Ec- clesia in fi- lium vera Ecclesia in- cederit, non satis ei est*

It shewes the truth of *Pauls* phrase, *2 Thes. 3. 2. Vnreasonable men, or absurd men*. Malice against the truth and the Gospel, so hurries adverlaries, that it transports them beyond all bounds of common equitie, common honestie, the gravity of their persons, and places; so as neither Law of God, nor law of man can restraine their violence, and impetuousnesse. No bounds can keepe a malicious spirit within compasse. It makes men forget common civility, and carries men beyond all *Decorum*, even that *Decorum* their place and office cals for. *Bonner* cannot content himselfe to judge, and condemne Gods servants to the fire, it satisfies him not to be their judge; but hee must be taking the Beadles, or the Hangmans office out

out of his hand too, and must bee whipping them with his own hands ; And malicious *Story* forgetting the gravity of his Doctorship, must be throwing Faggots at the faces of the Martyrs, when bound to the stake to be burned. What is to be *absurd* and *unreasonable*, if this be not? Murtherers, and bloody cut-throats shall find more legall and formall proceedings at their hands, than the maintainers of the Gospell, and Gods truth shall do at their tribunals. To be sure, *Barrabas* shall find more favour; and lesse hatred than *Christ*.

Judge by this what may be looke for, if ever the Romish *Ananias* should get head amongst us againe. *Ananias* his spirit lives still in that chaire of pestilence. If ever therefore wee should come under his fingers, looke neither for law, nor reason, honesty, nor equity, look for nothing but the weight of his fists.

Thus have we seen the enemies impetuosity in this point, and we may yet see a little more in the next. Therfore further in the third place observe.

*Ananias* commands to smite *Paul*. A false Priest to smite a true Apostle. Never do Gods faithfull servants suffer harder measure than from such. Who smites

effudisse san-  
guinem, eti-  
am male di-  
cit, execra-  
tur, devoves,  
& in misere-  
rum cadaver-  
is vir, in que  
ira false ec-  
clesiz, & fi-  
ror phari-  
saicus est fi-  
ror plane  
diabolicus.  
*Luther in*  
*Gen. cap. 4*

vij 2.

Dob. 3.

R

Micahah

*Micaiah*, but that counterfeit Enthusiast *Zidkiyah*, *1 King. 22*. Well might he come in with his horns. They were emblematicall, & better signes of the malice of his heart, than of the truth of his prophecie. There be no such horned beasts that push so dangerously against Gods true Prophets, as Satans false prophets are, *Ier. 20*. *Jeremy* is buffeted and stocked, and who is the deed doer? *Pashur* the Priest. See *Ier. 26.8, 11, 16*. The prophet finds more reason & faire dealing from the Princes, and the people, than from the Priests, and the prophets. These were fiercely bent against him, & nothing would quench the wolves thirst, but the prophets blood. *Pilate* can find no fault in Christ; yea seeks to deliver him; but the chief Priests & the Elders persuaded the multitude that they should ask *Barabbas* & destroy *Iesus*, *Mat. 27.20*. How wofull a case was it, that more justice and equity should be in an heathen *Pilat*, than in the Priests? How well would it have become them to have sticke, and stood for Christ, if *Pilate* had sought his life, rather than that an Heathen should plead for him, whilst those that glory that they are the Priests of God, should seeke the murther of Gods Son. What a pittifull case

case that *Pilate* should be the Jew, and the Priests the Heathens? Therefore is *Pauls* Preface in his answer before *Agrippa* worth the noting. *Act. 26.2.* *I thinke my selfe happy King Agrippa, because I shall answer for my selfe this day before thee.* Why, what was *Agrippa*? He was an heathen man. Why then shouldest he think himselfe happy to answer before him? Had he not been happier if he might have answered the matter before the high Priest? No; for *Agrippa* gives him liberty to speak for himself, *Act. 26.1.* *Then said Agrippa to Paul, thou art permitted to speake for thy selfe.* But *Ananias* the high Priest layes him on the mouth, when having leave hee begins to speake for himselfe. There is more hope of reason, and faire proceeding from heathen *Agrippa*, than from *Ananias*. There be no such vitulent, and violent enemies against Gods truth and servants as are degenerate, and counterfeit friends, and amongst those still they be the bitterest, whom it behooved to be the best. The bitterest enemies against the Church, are those within her owne bowels.

*Ananias* was an usurper of the office of the Priesthood, and mark how he carries

Integritas  
prefidentiū  
est falsus sub-  
ditorū, prin-  
cipatus autē  
quem ambi-  
tus occupa-  
vit, etiam si  
moribus, at-  
que actibus  
non offendit, ipsius ta-  
men initij  
sui est perni-  
ciosus exem-  
plo: & dif-  
ficile est ut  
bono pera-  
gantur ex-  
itu, quæ ma-  
lo sunt indu-  
cta principio, ex De-  
cret.

Doct. 5.

himselfe in the place. He commands *Paul* to be smitten. Vsurpers commonly are smiters, and usurpation is usually attended with violence. Such as the entrance, such the administration. We see it true in *Abimelech* and *Athalia*. That as it is said of Pope *Bonif.* the eight, that he entred like a *Foxe*, raigned like a *Lyon*, &c. So was it with *Ananias*, hee had a *Foxes* entrance, hee came not to the Priesthood by an hereditary succession, but as the fashion then was by simony, bribery, and flattery, and now see how he raignes like a *Lyon*, and commands *Paul* to be smitten on the mouth. An ill entrance into any place of office, in Church, or Common-wealth, cannot promise any good in the administration thereof.

See what wofull times here were, what biterneſſe, what madneſſe against a good conſcience. And these were the times that did a little fore-run the fatall & fearfull ruine and desolation of *Ierusalem*, and the Nation of the Iewes. *Ananias* his deadly ha-  
tred of goodneſſe, and good conſcience, was a bud of the fig-tree, that the particu-  
lar Judgement of *Ierusalem* was even at the doores. When the rod is blossomed, and pride hath budded, and violence, ſpecially  
against

against good conscience is risen up into a rod of wickednes, then may it truly be said, *Behold the day, behold it is come, The time is come, the day drawes neere,* Eze. 7.10,11, 12. By Bede describing the ancient destruction of this kingdome of Britain, this is made a fore-runner therof, *The hatred of the professors of the truth, as of subverters, all the spite and hate was against them.* Our Saviour tels his Disciples, Luk. 21.11. of *fearfull sights and great signes* that should be from heaven, before the destruction of Jerusalem. And so there was a fearfull comet, & many other prodigious things before the same. Now if the Iewes had had hearts to have considered it, this cordiall malignity on every hand against good cōsciēce was as sad a Prognosticator of their approaching ruine, as any blazing star, or terrible sight whatsoever. It is an ill pre-sage of a Nation going down, when once good conscience is fisted downe.

Odium in  
veritatis  
professores  
tanquā sub-  
vertores om-  
nia celsa &  
odium in  
hos. Bed. hist.  
gen. Ang. L.  
1. cap. 14.

## C H A P. XVIII.

*The severity of Gods justice upon the enemies of a good conscience, and the usuall equity of Gods administration in his executions of justice.*

**T**Hus have wee seene Paul fisted and laid on the mouth. How doth Paul

now take this blow at *Ananias* hands? He smites not againe, nor offers to repell one violence with another, he had learned of Christ rather to have turned his other cheeke to him. But yet though hee smite him not with the fist, yet he smites with a checke and a just reproofe for his violence. And so may a man smite without transgression, and without revenge, *Psal. 141.5.* *Let the righteous smite me, it shall not breake mine head.* So may a man smite, and yet be a righteous man. These blows are not to breake heads, as *Ananias* his blowes are, but these are to breake hard hearts. Thus *Paul* smites without transgression of the bonds of meeknesse and patience. And so we are now come to the third maine point in the text, *Pauls* zealous answer, and *contestation*.

Vers. 3. *Then said Paul unto him, God shall smite thee thou whited wall.*

The *contestation* is contained in the whole verse. And in this *contestation* we have a denunciation of judgement, & that hanly by a Propheticall an Apostolicall spirit, prophesying to him what should befall him; not an imprecation out of a private spirit stirred with a desire of revenge, *God shall or will smite*, not, I pray God

God smite, or I hope to see the day when God shall smite, but *God shall smite*. As if he had said, well *Ananias*, thou hast smitten me, heare now what thy doome from God is, I am sent to thee with heavie tydings: God wil call thee to reckoning for this blow, and Gods hand is over thine head to pay thee in thine owne kind. So then from the whole learne thus much.

*Christian patience, though it bind a mans hands, yet doth it not alwayes bind a mans tongue.* Though it lay a Law upon a man to forbeare violence, yet layes it not a Law upon him alwayes to enjoyne him silence. Though a man in *Pauls* case may not strike, yet hee may speake. Though Religion pinion a mans armes from striking, yet doth it not sow & seale up a mans lips from speaking. *Ananias* hath smitten *Paul* on the face, and if it please him to have another blow, he will not resist him, hee hath his other cheeke ready for him, if his fingers itch to be doing; but yet for all this, though *Paul* hold his hands, hee doth not hold his peace. Indeed *Christs* precept is well known, *Math.5.39. Turne the other cheeke also*, but yet for all that, see what his practice was when he was smitten, *Ioh. 18.23.* Iesus answered him,

Dott.

*If I have spoken evill, beare witnesse of the evill, but if well, why smitest thou me?* And yet his precept and practise doe not interfeire, nor crosse shinnes. For though by his precept hee forbids us to retaliate, or recompence injury with injury, out of the heat of a vindictive spirit, yet by his practise he warrants us in cases of injury to make a manifestation both of our own innocencie, and others injustice. Religion binds no man to be a Traytour to his own innocencie, and the justice of his cause, and by silence to abet others injustice. With a good conscience may a man speake, so long as hee speakes as *Paul* did before *Festus*, *Act. 26. 25.* *The words of truth and sobernesse.* So a man answer truly, soberly, without tacks of gall, and impatient touches of revenge. Christ and Religion say to a man convented, and injuriously proceeded against, as *Agrippa* did to *Paul*, *Act. 26. 1.* *Thou art permitted to speak for thy self.* This in generall, more particularly, in this Denunciation, Consider the judgement denounced, that is this, *God shall smite thee.* From which we may observe two things, First:

*See Gods judgements, and the severity of his justice against the enemies of a good conscience,*

science, and his faithfull servants. *Ananias smites Paul*, and for his good conscience, and what gets hee by it? God will smite him, and give him as good as hee brings. *God will smite smiters*. *Ananias smites Paul*, and God will smite *Ananias*; yea, and God did smite *Ananias*, for he was afterwards slaine by *Manaimus*, one of the Captaines of the Iewes.

It is a dangerous thing not to smite when God commands, *1 King. 20. 35, 36*. He that would not smite a Prophet when God commanded, was smitten with an heavie judgement. It is no lesse dangerous to smite when God forbids smiting; God hath an heavie hand for those that are so light finged, and he will give them blow for blow that will bee smiting his for a good conscience.

*Touch not mine anoynted, and do my Prophets no harm, Ps. 105. 15*. He that touches them, touches the *apple of Gods eye*, *Zach. 2. 8*. So hee that smites them, smites the apple of his eye. The eie is a tender place, and sensible of a little blow. God will not take a blow on the eye, nor beare a blow on his face at the hands of the proudest enemies of them all, and though we must turne the other cheek rather than smite againe,

game, yet the Lord to whom vengeance belongs, wil take no blows at their hands, but if they will be smiting, they shall be sure to heare of him to their cost.

You find *Ex. 2.11.* an *Ægyptian smiting an Israelite.* It becomes none better than *Ægyptians to be smiting Israelites.* *Moses spies an Ægyptian smiting of an Hebrew.* What gets the *Ægyptian* in the end? See *verse 12.* God stirs up the spirit of *Moses* to smite him, and to slay him. Thus will God teach *Ægyptians* to be medling. *Pa-shur smites Jeremy, Ier. 20. 2.* What got he by it? The heavie stroke of Gods hand upon himselfe and all his friends, *ver. 3,4, 5,6.* *Herod* was a smiter too, *Act. 12.1,2.* *He stretched forth his hands to vexe certain of the Church, and he killed James the Brother of John with the Sword.* And what became of him in the end? See *ver. 23.* *The Angel of the Lord smote him, & he was eaten up of worms, and he gave up the ghost.* It is said of *Ionas* his gourd that a worme smote it, and it withered, *Ion. 4.* That was much that a worme should so soone smite the gourd. But when men will be smiting Gods people, and his prophets for a good conscience, and when *Herod* will be so bise asto smite Apostles, God can send not only

onely an Angel, one of his most glorious creatures, but even a base worme, even one of the weakest creatures to smite *Herod*, and eate him both, *Ieroboam* stretches forth his arme against the Prophet, *I Kin.* 13. & his arm withers, he doth but threatening to smite, & God smites him. How much more when *Herod* stretches forth his hand to vexe the Church, and to smite Gods Ministers, wil God not only wither them, but smite him, as *Sampson* smote the Philistims, *hip and thigh*, and make him a rotten and a stinking spectacle to all malicious smiters to the worlds end.

Thus is that true which the Prophet implies in that speech, *Isa. 27. 6.* *Hath hee smitten him as hee smote his smiter?* Marke then Gods dealing, hee uses to smite smiters.

Neither is this true only of smiters with the fist, and with the sword, but it is also true of those smiters, *Ier. 18. 18.* *Come, and let us smite him with the tongue.* Even such smiters will God smite also, as wee may see there, *ver. 21, 22, 23.* Thus God met with *Nabal*, *David* sends for relief to him upon his festivall day, and he in stead of an almes fals a railing on him, and calls him, in effect, a Rogue, and a Vagabond, and

and a run-away. Thus hee smote *David* with his tongue. What follows? See ver. 38. *And it came to passe about ten dayes after, that the Lord smote Nabal.* And how smote he him? *That he died.* So *Zach. 14. 12. Their tongue shall consume away in their mouth.* What might the reason be of that judgment? Because haply many that cannot, or dare not fight with their hands, for fear of the law, yet fight against Gods Ministers & his servants with their tongues: *Wel, God hath a plague to smite such sinners.* Though they smite but with the tongue, yet God will smite them, and give them their portion with the rest of the adversaries of the Church. And if God will not spare such smiters, how much lesse will he spare such as smite with the sword?

Ver. 1.

Terror to all smiters, either with hand or tongue, *Smite on, goe on in your malicious courses, doe so, but yet know that there is a smiter in heaven that will meet with you.* *Had Zimri peace who slew his master?* So said *Iezabel to Iehu*, and so may it bee said in this case. Search the Scriptures, search the Histories of the Church; *Had ever any smiters peace, which lifted up either hand, or tongue against any of the Lords people?* Did smiters ever scape scot-

scot-free? Had they any cause to brag in the end? Had they ever any cause to brag of the last blow? Did *Herod* prosper that smote *James* with the sword? did *Ananias* prosper that smote *Paul*? did the *Ægyptian* prosper that smote the *Hebrew*? Did *Doeg* prosper who was a *tongue-smiter*, as well as an *hand-smiter*, *Psa.52*. Oh consider this you that dare lift up your hands and tongues against a good conscience, & be afraid of Gods smiting hand, tremble to meddle in this kind. Learne to hold your hands and tongues, unlesse yee long to feele Gods smiting hand. Especially take heed of smiting Gods Ministers in any kind, *Deut.33.11*. *Levi* hath a strange blessing, *Blesse Lord his substance, & accept the worke of his hand*, smite through the loynes of them that rise against him, and of them that hate him, that they rise not again. God saw, that of al others, *Levi* would be most subiect to the blowes of fists, and tongues, and therfore he is fenced with a blessing for the nonce, to make smiters feare to meddle with him, or if they will needs meddle, yet to let them see that it were better towrong any other tribe than that; God would smite the, & smite them to the purpose, that shal offer to smite him.

Here

vse 2.

Here is that which may make Gods people comfortably patient under all the wrongs & injuries of smiters in any kind. Here is that may make them by patience to possesse their soules, & may make them hold their hands and their tongues from smiting. Smite not thou, God will smite smiters. Indeed when we will be smiting, wee prevent Gods smiting, and so they have the easier blows by the meanes. For what are our blowes to the Lords; Do as Christ did, *1 Pet. 2.23. Who when hee was reviled, reviled not againe; but committed himself to him that judges righteously.* It is best leaving them to the Lords hand. Pray for thy smiters, that God would give them smiting hearts, that their hearts may smite them for their smiting; pray to God if he see it good they may be so smitten. This is a revenge will stand with charity. Yet if not, leave them to God who best knows how to smite smiters.

vse 3.

It is great comfort against the sore afflictions of Gods Church at this present. The enemies of the Gospel have smitten Gods Church with a sore blow. Wel, yet let us not bee out of heart, the time will assuredly come, that God will smite these smiters. The time wil undoubtedly come, when

when God will smite that whited wall, that Romish *Ananias*, that scarlet Whore that animates and sets a worke those smiters. It was low with *David* when he fled from *Absalom*, and was glad to receive relief from the children of *Ammon*, 2 *Sam.* 17. 27. But chap. 18. *Ioab* smites *Absalom* with three darts, and *David* returnes in peace, and *Ps. 3. 7.* blesses God for smiting his enemies upon the cheeke bone. How did the *Egyptians* oppresse and smite the poore *Israelites*, *Ex. 2. 11.* and *Ex. 5. 14.* But at last *Ex. 12.* God smites the land of *Egypt*, and the first born, and *Ex. 15. 6.* dashes in pieces these smiters. See how hard it went with *Israel*, 1 *Sam. 4. 10, 11.* And the *Philistines* fought, and *Israel* was smitten, and there was a very great slaughter; for there fell of *Israel* thirty thousand footmen, and the *Arke of God* was taken. Behold what a terrible blow here was given: The Priests slaine, and the Ark captived, as if God himselfe had been taken prisoner, and yet at last, 1 *Sam. 5. 6.* God smites these smiters, But the hand of God was heavie upon them, and smote them with *Emerods*, yea as *David* sings, *Psal. 78. 66.* Hee smote his enemies in the hinder parts, hee put them to a perpetuall reproach. Hee smites

smites them reprochfully. Sometimes he smites enemies on the cheeke bone, *Psal. 3.7.* Sometimes he smites them in the hinder parts, both are disgracefull and reprochfull, but the later the worse, a disgracefull thing to bee scourgd and whipt like boyes. Antichristian smiters do prevaile, and haply may yet much more, and may give yet sorer blowes, but yet as in *Nebuchadnezzars dreame, Dan. 2.34,35.* the stone cut out without hands smote the Image upon the feet, and brake them in pieces, so that the iron, brasse, clay, gold, all became *like the chaffe of the Sommer-threshing flores;* So wil Christ in his good time smite these smiters, so that their place shall be no more found.

Dott 2.

*God shall smite thee.* Observe the marvellous equity of Gods administration in the executions of his justice. God fits his punishments to mens Sins. Here we see the truth of that, *Math. 7.2.* *With what measure yee mete, It shall be measured to you againe.* If *Ananias smite Paul,* God will smite *Ananias.* Smiting was his Sin, smiting shall be his punishment. *Paul sayes not, God shall judge thee, or plague thee, but God shal smite thee,* to teach that God doth not only justice upō sinners, but that there

there is a *Retaliacion* in Gods justice, a recompensing with the like. That looke as amongst the Iudicials of the Iewes there was a law of retaliation, *Eye for eye, tooth for tooth, hand for hand*; that if a man wronged another with the losse of an eye, hee was not only to be punished, but to be punished in the selfe-same kind; to lose an eye himselfe; so the Lord for the most part followes the same course in dispensation of justice. If men smite, God will not onely punish, but smite.

That looke as it is in the case of obedience, so is it in the case of Sin. When men yield obedience to God, he not onely rewards their obedience with a recōpence, but with a recompence of *Retaliation*, *Pr. 3:9*. Honouring God with the increase of the fruits, is honoured from God with the recompence of the increase of the fruits. *Abraham* spares not his seed, therefore God will multiply his seed, *Gen. 22. 16, 17*. It was in *Davids* heart to build God an house, therefore God will build him an house, *2 Sam. 7. 2. 5. 11*.

Thus it is also in the case of Sin; this is the rule the Lord proceeds by often in his Justice, to meeet with wicked men in their kind. *As with the mercifull he shews*

himselfe mercifull, so with the froward he wil shew himself froward; *Ps. 18. 25, 26.* And if men will walk contrary unto him, he will walk contrary unto them. *Lev. 26.* And he will crosse the that crosse him. And those that will not heare when he calls, hee will not hear when they call, *Pro. 1. 24. 28.* For the better clearing of this point, wee may see the truth of it in divers particulars.

1. Gods punishments are in the *same maner.* The same maner of Sin, the same manner of punishment. *Ananias smites Paul* in a barbarous and a malicious manner, he himselfe was cruelly smitten, and slaine. The Sin of the *Sodomites* was a Sin against nature, their punishment was after the same maner, fire descended from heauē. It is unnaturall for fire to come downwards. They Sin unnaturally, fire comes down unnaturally. The *Philistims* not on-  
ly smite *Israeb*, but they do it with a spight-  
full heart, and merely for *Vengeance*, *Ez. 25. 15.* Therefore *ver. 17.* *I will execute great vengeance upon them with furious rebukes.* Vengeance for vengeance, maner for maner. Such was the late remarkable justice of God upon that Popish Conventicle in the City, many of that crew were fallen from God, & fallen from the truth; the

the Lord slaughters them by a fall. A fall was their Sin, a fall was their death, there was a fall for a fall.

2. Gods punishments are in the same kind. Look in what kind the Sin is, of the same kind is the punishment. *Sodomes* Sin was in fiery lusts, they were in their Sin set on fire from hell. Their punishment was of the same kind; God raines down fire from heaven upon them. A fiery Sin, and a fiery punishment. Memorable in this kind was the justice of God upon that notorious & fiery persecutor *Stephen Gardiner*, who would not sit downe to dinner till the news came from *Oxford* of the fire set to *Ridley* and *Latimer*; but before his meale was ended, God kindled a fire in his body, which ere long dispatcht him, & made him thrust his tongue blacke out of his mouth. Such was Gods justice upon *Adonibesek*, *Judges 1.7.* in the cutting of his thumbes and his great toes. *Threescore and ten Kings having their thumbes and their great toes cut off, gathered their meat under my Table. As I have done, so God hath requited me.* God hath met with mee in mine owne kinde, hee hath payd mee with mine owne coynie. Thus was Gods justice divers waies upon

the *Ægyptians*. They threw the *Israelites* children into the waters, and stained the waters with *blood*, therefore God turnes their waters into blood. To which that place alludes, *Apo. 16. 4, 5, 6.* *And the third Angel powred out his viall upon the waters, and fountaines of waters, and they became blood.* *And I heard the Angel in the water say, Righteous art thou O Lord, &c.* because thou hast judged thus, for they have shed the blood of Saints and Prophets; and thou hast given them blood to drinke. Where not onely the justice of God, but also the equity thereof is magnified, not onely because God had judged, but because he had judged thus. Again, the *Ægyptians* destroy the males of the childeř, God meetes with them in their kind, hee smites the first-born throughout al *Egypt*. The *Ægyptians* drowne the *Israelites* Infants in the waters, God payes them in their kind, hee drownes the *Ægyptians* in the waters of the Red sea, there is *drowning* for drowning, and *waters* for waters. *Nadab and Abihu, Sin by fire, and Levit. 10. 2. There went out a fire from the Lord and devoured them.*

How many fires hath the Whore of *Babylon* kindled, wherein she hath consumed

med to ashes the Saints of God, God will plague her with an end futing with her sin, *Apo. 17. 16.* she herself shall be burnt with fire. *They shall eat her flesh, and burne her with fire.* There is fire for fire, *Apoc. 9. 12.* shee there darkens the light of the truth, with the smoake of heresie and superstition; *There arose a smoak out of the pit, as the smoake of a great furnace, and the Sun and the ayre were darkned by reason of the smoak of the pit.* And *Apoc. 18. 9. 18.* There we find the *smoake of his burning.* There is smoak for smoak. God wil make her smoak in the end that hath brought such a deale of spirituall smoake into his Church: and as that Emperour said, *Let him perish with smoak that sold smoak;* so hath shee perisht with smoak at the last, that hath put out the eyes of so many thousands with the smoak of heresie and superstition. This was that justice of God which the Papists powder-Martyrs, *Catesbie,* & some others of them were forced to acknowledge, when they who had thought to have blowne up the State with *Powder,* were themselves spouled with *Powder,* a sparke of fire flying into it, as they were drying it, and preparing for their defence.

Such is that Justice of God threatened,

Fumo pereat  
qui fumum  
vendidit.

Hab. 2. 15, 16. *Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest looke on their nakednesse. Thou art filled with shame for glory, drink thou also, and let thy fore-skin be uncovered, the cup of the Lords right hand shall be turned unto thee, and shamefull spuyn shall be on thy glory.* A good place for drunkards to think upon, especially such whose glory is their shame, whose glory is to make others drunke. They shall have *cup* for *cup*, *nakednesse* for *nakednesse*, *spuyn* for *spuyn*. As they have made others spue and vomit, through oppression by drinke, so will God give them such a draught of the bitter dregs, of the cup of his wrath, that shall make them spue their very hearts out, as Ier. 25. 27. *Drinke and be drunken, and spue and fall, and rise no more, because of the sword which I will send amongst you.* Of this kind was that Justice of God upon *David* himselfe. He kils *Vriah* with the *sword*, therefore the *sword* shall not depart from his house; He defiles the wife of *Vriah*, therfore his Concubines are defiled by *Absalom*. This is that Justice, Apoc. 13. 10. *He that leadeth into Captivity, shall go into Captivity; hee that killeth with the swerd,*

sword, must be killed with the sword. It was the most righteous hand of God upon *Saul*, that he that put Gods Priests to the fword should fall upon his owne fword ; and just with God that *Elymas* the Sorcerer, that would have kept the Deputy in spirituall, shoulde himselfe be smitten with bodily blindnesse.

3. Gods punishments are oft in the same part and member of the body, wherwith men have offended. That look as renowned *Granmer* dealt with himselfe at his Martyrdome ; That hand wherewith he had subscribed to the sixe Articles , that hand he first put into the fire , in an holy revenge upon himselfe ; even so deales the Lord very often in his justice ; That which men have made the Instrument of their Sin , God makes the subject of his Iudgements. *Absaloms* pride , and his weaknesse lay where *Sampsons* strength was. *Absaloms* haire was *Absaloms* pride, therefore *Absaloms* haire , as it is concei- ved, was *Absaloms* halter , and whilst hee will needs spare the Barber a labour , hee also spares the Hangman a labour. Such was Gods justice upon *Sampson* himselfe. Hee can find none to bee the pleasure of his eyes, as the Prophet speaks

of his wife, *Ezek. 24.* but *Philistims, Judg. 14. 2, 3.* and chapter 16. 1. and so in the love of a *Philistim, Dalilah*, he abuses his eyes. What is the issue? At last the *Philistims* put out his eyes. God punisht the abuse of his eies with the losse of his eies, and those eyes that loved *Philistims*, were pluckt out by *Philistims*.

Memorable in this kind was Gods justice upon that French King *Henry* the second, who in a rage against a Protestant Counsellor cōmitted him into the hands of one of his Nobles to bee imprisoned, and that with these words, That *he would see him burned with his own eyes*. But mark the justice of God within a few dayes after, the same Noble man with a Launce put into his hands by the King, did at a tilting run the said King into one of his eyes, wherof he dyed.

Of this kind was the Iustice of God upon *Zachary, Luke 1.* Offendiug with his tongue in that question, *How can this bee?* he is punished with the losse of the use of his tongue, and speech for a time. The rich gluttons tongue had denied *Lazarus* a crum, therfore it is denied a drop of water. The same glutton had abused his tongue in gluttony and therfore his tongue hath

hath a peculiar torment in hell. So those  
Zac. 14.12. had their *tongues* consumed in  
their *mouthes*, like enough as with their  
hand, so with their tongues they had  
fought against *Jerusalem*.

Such was Gods Justice upon *Ieroboam*,  
hee stretches forth his arme against the  
prophet, and the Lord withers it. He with  
his arme threatens to smite, & God smites  
him in his arme. Like that justice which  
was done upon the Emperour *Aurelianuſ*,  
who when he was ready to ſubſcribe, and  
ſet his hand to an Edict for the perſecuti-  
on of the Christians, was ſuddenly cramp-  
ped in his knuckles, and ſo hindred from it  
by the judgement of God.

I may not here omit that notable in-  
ſtance of Gods justice upon *Rodolph*, Duke  
of *Suevia*, he whom the Pope ſtirred up a-  
gainſt his lawfull Lord and Soveraigne, a-  
gainſt his Oath to uſurpe his Crowne and  
Empire. This *Rodolph* in his wars for the  
Empire, was wounded in the right hand,  
of which wound he dyed, and at his death  
acknowledged Gods justice in theſe  
words; *You ſee, faſh he to his friends, here  
my right hand wounded; with this right  
hand I ſware to my Lord Henry the Em-  
peror. But the comand of the Pope hath brought  
me*

Euseb. lib.  
7. cap. 29.

Videſis ma-  
num dexte-  
ram meam  
de vulnere  
fauſcium.  
Hac ego in-  
tavi Domi-

no meo Hé-  
rico ut non  
nocerem ci,  
nec infida-  
rer gloria e-  
jus, Sed jus-  
ficio Aposto-  
ica Ponti-  
ficiumque pe-  
titio me ad  
id adduxit  
ut juramenti  
transgressor  
hono em  
mihi indi-  
bitum usur-  
parem.  
Quis igitur  
sins nos es-  
ceperit, vi-  
detis quia  
in manu  
undo jura-  
mante vio-  
lavi mortale  
hoc vulnus  
accepe, &c.  
*Morn. Myſt.*  
*Iniq. p 359.*

me to this, that laying aside the respect of mine Oath, I should usurpe an honour not due to me. But what is now come of it? In that hand which hath violated mine Oath, I am wounded to death. And so with anguish of heart he ended his dayes. An example so much the rather to bee marked, that men may see how God b'leses the Popes bles-  
sings, & his dispensation with Oaths, speci-  
ally whē they are given to arm men to re-  
bellion against their lawfull Soveraignes.

4. The equity of God's justice appeares in that, *Pro. 26. 27.* *Who so diggeth a pit*  
*shall fall therein, and he that rolls a stone,*  
*it will returne upon him.* Such was Gods  
justice upon *Hamān*, he makes a gallowes  
for his owne necke. Hitherto wee may  
referre the justice of God, when God  
turnes mens beloved Sins into their pu-  
nishments. Whoredome was the Le-  
vites Concubines Sin: *Judges 19. 2.* and  
Whoredome was her death, *ver. 26.* The  
Lord, *Deut. 2<sup>3</sup>. 27.* threatens the *botch of*  
*Egypt*, and how frequently is the Sin of  
uncleannes smitten with the *French botch*,  
the fruit of the Sin? How frequent are the  
examples of God's Justice upō drunkards:  
drunkenesse their Sin, and drunkennesse  
their death. And so that Proverbe is of-

ten verified, *Prov. 5.22.* *His owne iniquity shall take the wicked himselfe, and he shall be holden with the cords of his Sins.*

5. The equity of Gods Iustice appeares in this, when he makes *the place of sin, the place of punishment.* Wee have frequent examples of this in Scripture. This was threatned *Ahab, 1 Kin. 21.19.* *In the place where dogs licked the bloud of Naboth, shall dogs liche thy bloud.* And this was made good, *2 Kin. 9.26.* *In Tophet the place where they had slain their Sons & Daughters, wou'd God slay the Jews, Jer. 7.31,32.* And as their *houses* were the places of their *sins*, so should their *houses* be the *places* of their punishment, *Jer. 19.13.* And because the Sabbath was prophaned *in the gates of Jerusalem*, therefore in the gates thereof would God kindle a fire, *Jerem. 17.27..* And remarkable is that, *Ezek. 6.13.* *Their slaine men shall be amongst their Idols round about their Altars, and under every thicke Oak, the place wherethey did offer sweet savor to all their Idols.* Such was the Iustice of God in that late blow upon the Popish company. In the very place where they used to dishonour God, the hand of God was upon them, they were slaine, and their carcasses crushed in the place of their

their Mass-worship, the first floore falling into their Massing place, & so they & their Crucifixes & Images, all dashed together, God doing with them as with the *Egyptians*, *Num. 33.4.* not only smiting them, but also executing judgment upō their gods: yea not onely so, but executed them and their gods, in the *self-same place*, where God had been by them so much dishonoured.

6. The equity of Gods justice is to be seen in *the time* of his punishments. God oft makes *that time* wherin men have sinned *the time* of his judgements. At the time of the Pasover did the *ewes* crucifie *Christ*, and at the time of the Passeover was *Ierusalem* taken. Heavie is the calamity that is befalln the Churches beyond the seas, the time wherein the first blow was given is not to be forgottē. The first blow was upon the Sabbath, upon that day was *Prague* lost. What one thing have all those Churches fayled in more, than in that point of the religious observation of that day; that day they neglected to sanctifie by obedience, upon that day God would be sanctified in his justice upon them, & *in the time* wou'd have them reade one cause of their punishment. Neither is the time wherein God did that late justjce upō those popish persons.

persons to be forgottē. It is somwhat, that after their Roman accōūt, it was upō their *first of Novemb.* God would let those of that Iesuited brood see how good it was to blow up Parliament houses, and happily would have them learne more loyalty and religiō, than to scoffe at our new holyday.

Of this kind was Gods justice upon one *Leaver*, who rayling on the worthy Martyr & servant of Christ, Mr. *Latimer*, saying, *that he saw that evill favoured knave, Latimer, when hee was burned, and that hee had teeth like an Horse*, his Son the same houre, & at the same time as neer as could be gathered, wickedly hanged himselfe. And the same was Gods justice seazing upon *Stephen Gardiner*, the same day that *Ridley* and *Latimer* were burned.

Since then there is such an equity in Gods administratiō of justice, let it be our care and wisedome to observe the same. Learne to comment upon Gods works of Justice, and to compare mens wayes, and Gods works together. God is to have the praise and glory of his justice upon others, as well as of his mercie to our selves, now we shal then be best able to give God this glory, when we so observe his administration, that we may be able not only to say,

The

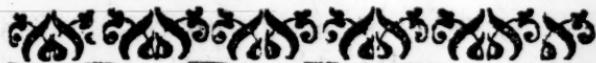
The Lord is just, but the Lord is just in this, and that particular, when we can say, as *Revel. 16.5.* not only *Righteous art thou O Lord that judgest*, but righteous art thou O Lord that judgest thus. *Thus* they sinned, and *thus* are they punished. It is good to observe all the circumstances of Gods justice, that so not onely the justice, but the ~~wis~~dome and equity of Gods justice may be seen; and this is to trace the Lord by the foot: *Psal. 68.24.* Especially wee should be thus wise in personall evils that befall our selves, that by our punishment, and the circumstances thereof, we might be led to the consideration of our sins, and so might say as *Adonibesek*; *As I have done, so hath God rewarded me.*

Learne to give God the praise of his equity as of his justice. So doth *David, Ps. 7.15, 16, 17.* *I will praise the Lord according to his righteousness.*

Tremble and Sin not. Take heed how and wherein we Sin, lest by our Sins wee teach God how to punish us. Take heed of abusing thy tōgue in swearing, rayling, scoffing, lest God lay some terrible judgment vpon thy tongue here, or some peculiar torment upon thy tongue in hel hereafter. Take heed what measure thou mea-  
surest

surest to others, lest thou teach God to measure the same to thy selfe. Take heed that thou make not thine house a den of spuynge drunkards, lest God make thine house to spue thee forth: Take heed how thou use thy wits, thy strength; take heed of sinning in thy Children, or any thing else thou hast, lest God make the matter of thy Sin the matter of thy punishment.

*FINIS.*



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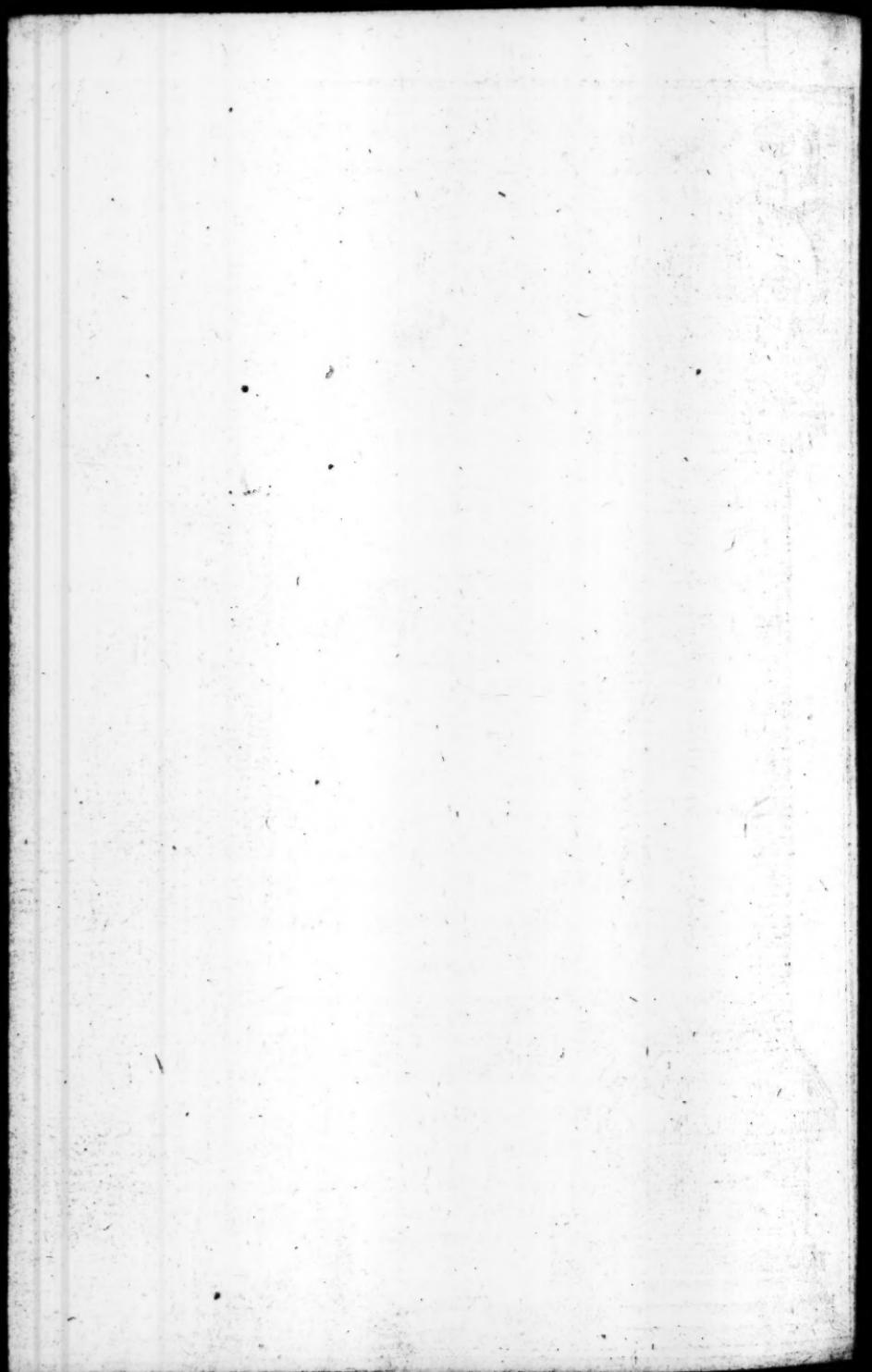
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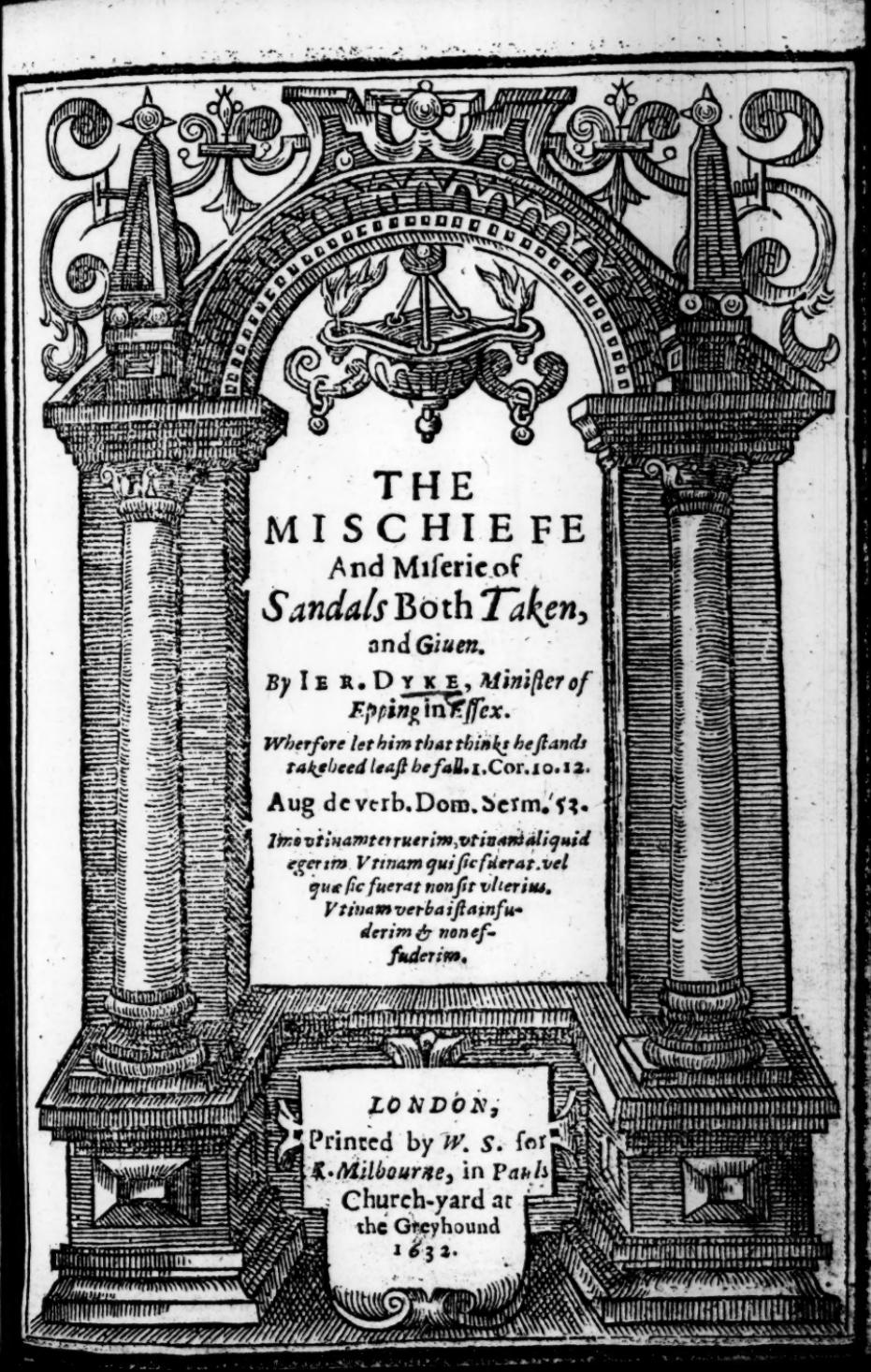
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FINIS.

iv





THE  
MISCHIEFE  
And Miserie of  
*Sandals Both Taken,  
and Giuen.*

By IER. DYKE, Minister of  
Epping in Essex.

Wherfore let him that thinks he stands  
take heed least he fall. 1. Cor. 10. 12.

Aug de verb. Dom. Serm. 52.

*Imo utinam erruerim, utinam aliquid  
egerim. Utinam quis fuderat, vel  
que sic fuerat non sit ulterius.*

*Utinam verba ista in fu-  
derim & non fu-  
derim.*

LONDON,  
Printed by W. S. for  
R. Milbourne, in Pauls  
Church-yard at  
the Greyhound  
1632.

118  
THE CHITRA  
BY  
RUDRAKSH

THE CHITRA  
BY  
RUDRAKSH

119

THE CHITRA  
BY  
RUDRAKSH

TO THE RIGHT  
HONOURABLE  
Ladie, the Ladie  
*ELIZABETH,*  
Countesse of Winchelsey,  
his Noble Pa-  
TRONESSE.

MADAM,



*I* is not unknowne  
vnto your Honour,  
what first occasioned  
mee to meddle with  
this Subject. That  
which first moved mee to preach it in

## The Epistle

mine owne Charge, hath also induced mee to make it more publique. I conceiued it might bee a worke well worth the whiche to vindicate, as much as in mee lay, the Honour of God from that impeachment it com-  
monly receiuers from Scandals, to beale the bleeding wounds they usu-  
ally giue to the profession of Godli-  
nesse, to stop the mouth of iniquity  
which they set so wide open, and to  
giue men notice of the great danger  
that both the taking, and giuing of  
Scandal may bring them into.

Obserue, that men doe with the Scandals of Professours, as the Le-  
uite did with the twelve partes of his Concubine, they send them thorough all the quarters of Israel. It were bappie that such  
foule actions as trench to the dishonour of God, and Religion might  
be

## Dedicatore.

be buried in eternall silence, and neuer be published, Publish it not in Gath : But since that is impossible, but that they will be published in Gath, What inconuenience is it that something bee published in, and sent into the Coasts of Israel, that may stop the moutbes of the men of Gath, that may salue the Honour of God, and Religion, and that may discouer and preuent the danger of Scandalous euils.

2. Sam. i.

I confesse, that when I considered how frequently Scandals haue fallen out, and what a world of mischiefe hath beene done by them, I wondred, that no man, for ought I know, or can learne, had hitherto medled with this Argument so needfull, and so vsefull, and therefore thought it would not be lost labour to doe something in this kind.

A 4

And

## The Epistle

And what I haue done, I now  
make bold to present vnto your  
Honour, as presuming that that  
shall be welcome to you that pleades  
for the Honour of God, and his  
Truth. I acknowledge my selfe  
many wayes deeply engaged to your  
Honour, and the many fauours I  
haue received from you, binde mee  
to a thankefull acknowledgement of  
them. May it please you therefore  
to accept of this small Treatise as  
a publike testimoniall of my thanke-  
fulnessse. Which if you shall please  
to doe, I shall reckon it as a super-  
added fauour to all the rest, and to  
my thankefulnessse to your selfe, shall  
adde my daily prayers to the God of  
all Grace, for his blessing vpon  
your noble Family, both roote and  
branch, and that he would not onely  
continue to you the blessing of the  
left

## Dedicatore.

left hand, Riches and Honour,  
but give you the blessing of the  
right hand also length of dayes,  
and with them both, the best of his  
blessings, All spirituall blessings  
in heauenly places in Christ

Prou. 3,16.

Iesus. This shall bee the  
daily suite of

your sonnes chayre  
seconde positione  
thirdy on your

Your Honours Servant

sumbriled in the Gospell of  
Christ Iesu.

Fer. Dyke.



## To the Reader.

**H**ere is not any one thing that Satan the professed enemy of Mankind labours, and endeauours more, then the hindrance of the saluation of man. There is but one way to Heauen, that which Peter cals the *way of Truth*, 2. Pet. 2. 2. which Salomon cals the *way of good men*, Prou. 2. 20. which Isaie cals the *way of Holinesse*, Isai. 35.8. which Jeremie cals the *old, and the good way*, and the *ancient pathes*, Ier. 6. 16. 18, 15. Now Sathan to keepe

## To the Reader.

keepe men from Heauen, doth his vtmost to make men stumble at, and *from the ancient pathes*, that by taking offence at the waies of God, disliking, and distasting them, the saluation of their soules might become impcssible.

To effect their stumbling at those wayes Sathan layes many and sundrie kinds of stumbling blocks in the wayes of men. But yet amongst those many ones, I find there bee some more dangerous then others, and by which the Deuill preuayles much more then by the rest. And those I obserue and conceiue to be specially these three.

1. The Reproach, Contempt, and Obloquie, that by some men is vsually cast vpon Religion and the conscientiable profession, and Professours thereof. Sathan tels men that if they will needs goe this way they shall haue a deale of filth and dirt flung in the faces of them, that they

## To the Reader.

they must looke to be scorned , and Reproached, as if they were the ver-  
ry Of-scourings of the earth. And this very thing startes and stumbles  
not a few. Some will better abide a stake, then some others can a  
mocke. *Zedekiah* could happily haue found in his heart to haue  
hearkened to the Prophets coun-  
sell , but that this lay in the way ,  
*I am afraid of the Iewes, least they  
deliuer me into the Caldeans bands,  
and they mocke me, Ier.38.19.* It was  
death to him to be mocked. But all  
considered , we shall see how little  
reason any haue for this to stumble  
at Religion. For doe but consider  
who they are commonly that mock  
at Godliess. Doe but obserue  
their Character in the Scriptures ,  
and you shall finde them such as  
these. *A company of Hypocrites.  
Hypocriticall mockers, Psal.35.16.  
A crew of Drunkards, Psal. 69. 12.  
I am the song of Drunkards.* A sort  
of

## To the Reader.

of vicious persons, following their lusts, *There shall come scoffers walking after their owne lusts, 2. Pet. 3. 3.* A company of *Abiect persons, Psal. 35. 15.* Like those enemies, *Acts 17. 5. Lewd fellowes of the baser sort.* A rout of prophane godlesse irreligious Atheists that do no more know the Power, then Turkes, and Heathens know the truth, of Godlines, *The foole bath said in his heart there is no God, you haue made a mocke at the counsell of the poore, because the Lord is his trust, Ps. 14. 1. 6.* It is a shrewd suspition, that he that is a Mocker is an Atheist, It well becomes him to mocke at Religion that denies a God, and it is a signe that he denies a God, that mockes at Godlinesse, And will any wise man stumble at Religion for such mens Mockes and Reproaches? What can be expected better from them? It was a good answere that that Oratour gaue *Salust, Neque enim*

*Orat. in Salust.*

## To the Reader.

\* Consulte  
commentarios  
vestros, illic re-  
perietis primum  
Neronem in  
hanc sectum  
tum maxime.  
Rome orientem  
Cesariano gla-  
dio scrociisse. Sed  
tali dedicatore  
damnationis no-  
stra gloriamur  
Qui enim scit  
illum, intellige-  
re potest non nisi  
aliquid bonum  
grande à Nero-  
ne damnatum.  
Tentauerunt  
& Domitianus,  
&c.—Tales  
nobis semper In-  
secutores, Iniu-  
sti, Impi, Tur-  
pes quos & ipsi  
damnare con-  
suefis, à quibus  
damnatos resti-  
tuere soliti esis.  
Tertull. Apol.  
cap. 5.

nim qui, ita ut tu, vixit, aliter quam  
tu loqui potest, It cannot be but that  
he that liues thy life, should speake  
thy language, and it is an answere  
will serue the turne in this case, To  
looke for other language from men  
of so ill lifes, were to expect to ga-  
ther grapes of thornes. Let no man  
for such mens mockes and reproa-  
ches bee stumbled at Religion, or  
thinke euer the worse of it. A man  
would choose his Religion by such  
mens enmitie, and it is the great  
honour of Religion that it hath  
such Aduersaries. \* It was that  
wherein the Primitiue Christians  
vsed to glorie that they had Nero  
their first Persecutor, and condem-  
ner of their persons and Religion,  
Inasmuch as they that knew him  
could not but know that it must needs  
bee some great good which Nero did  
condemne. It was the honour of  
Christians, and their Religion that  
Nero and such as he was, vniust, un-  
godly,

## To the Reader.

godly, filthy persons, whom the Heathen themselues condemned were the sorest, and bitterest enemies they had. No wise man would haue stumbled at Christian Religion, because it had such an enemie as *Nero* was, A wise man would haue loued it the better. The case is the same here, It is the honour of Godlinesse, and Religion, that it hath *Hypocrites*, *Drunkards*, *viti-ous followers of their lusts*, *base and lewd fellowes*, *godlesse Atheists*, for her scoffing Aduersaries. It must needs bee some great good which they hate, and scorne, I know scarce a better argument to perswade men to loue and embrace it, then that such men hate and deride it.

2. The Pouertie, the meane, and homely outside of such for the most part, as receiue & professe Christ, and his Gospel. What should you doe looking this way, sayes Satan; Haue any of the Rulers, or of the

Pba-

## To the Reader.

Pharisees beleueed on him? But this people, &c. John 7. 48. What a fond thing is it to follow this Christ whom none but a company of the meaner sort of people follow? The greater, and richer sort of the world they like not, nor look not this way, but onely a few of the lower ranke, and condition of men. And how euer many are stumbled at this, yet indeed little reason is there that any should in such a case be scandalized. So much the lesse reason because our Sauiour hath so fore-armed and fenced vs against this Scandal, Math. 11. 5. 6. *The poore receive the Gospell.* Why then, might some say, wee will not receive this Christ, and this Gospell, which for the most part onely the poorer sort receive. Therefore see what our Sauiour addes to prevent such scandal. *And blessed is hee that is not offended in mee, that is in mee a Christ received*

## To the Reader.

ued and professed by the poorer sort. How could men like well of Godlines in *gay apparell*, and with *a gold ring*, but the vile rayment makes it vile in their eyes, who consider not that God hath chosen the vile things of this world, to confound the things that are mighty, that God hath chosen *the poore of this world* rich in faith, *heytes* of the kingdom which he hath promised, *Iam. 2. 5.* When \* *Iulian the Pelagian* gibed *Augustine* that he had not the wise sages, nor the learned Senate of Philosophers, but onely a company of meane tradesmen, handcraftes men of the vulgar sort, that tooke part with him, he sweetly answers, *Thou reproachest the weake things of the world, which God hath chosen to confound the things that are mighty.* That one thing may suffice to keepe men from stumbling at homely outsides. Speci-  
ally if men had but an eye of faith

\* Iulianus  
dixit, & si Phi-  
losophorum ego  
Senatum aduoca-  
ui, rotu continuo  
scullarios opifi-  
ces, omneq; in  
nos vulgus ac-  
cedas, Augusti-  
nus dixit. con-  
sumeliosus es in  
infirma mun-  
dique elegit  
deus ut confan-  
deret fortia.  
Aug. contr. Iu-  
lian. Pelag. li. 1.

## To the Reader.

in their heads. Carnal eyes that are dazeled with the glittering out-sides of worldly glories are offend-ed at such seeming basenesse, but faith blindes it selfe against such fleshly Scandals, and will not see them, when it sees them, but lookes thorough them, and sees glory thorough them. *Job. 1. 14. And the word was made flesh, and wee beheld his glory, as the glory of the onely begotten sonne of the father,* though his glory were obscured with the vaile of the flesh, yet this vaile hides not glory from the eye of faith, faith did looke thorough this vaile and easily discerned him the glori-ous, & onely begotten sonne of the father, euen in the abasement of his Incarnation. The wisemen that came from the East, when they saw *Herod at Ierusalem*, happily in all his royll Robes, yet fall not downe nor worship him; They come to *Bethlehem* and finde Christ in a poore

## To the Reader.

poore fashiō, happily in little better  
then rags, & yet they fall downe &  
worship him. Why fall they downe  
before a meane poore Christ, and  
not before a Magnificent, & glori-  
ous *Herod*? Why rather are they  
not scandalized at Christs base-  
nesse and pouerty? This is the ex-  
cellency of faith, In Christs Infan-  
cy it saw Antiquity, in his base-  
nesse beauty, in his meanness ma-  
iestie, and more glory in Christs  
rags, then in *Herods* Robes. So  
surely if men did liue and walke by  
faith, and not by sight, neuer would  
Christ nor his Truth be stumbled  
at for the hornely and poore out-  
side of those that professe him. The  
purblind eye of flesh cannot pierce  
through these vayles and cloudes,  
And what wonder is it to see a  
blinde man stumble?

3. But yet the soreſt and greatest  
stumbling blocke of all, is the scan-  
dalous sinnes and falles off such as

B 2      professe

## To the Reader.

professe religion, certaine it is that these of all others are the most perillous stumbling blockes by which Satan causes multitudes of men to stumble at religion, and workes them to the dislike of the wayes of saluation. Afflictions and Persecutions for the Gospells sake are dangerous stumbling blockes, and by reason of them many are so offended at religion, as that they turne their backes vpon it, *Math. 13.21. When tribulation, or persecution arises because of the word, by and by he is scandalized.* So that Persecutions cause Scandal. But yet the Scandals that come by the euill lifes of professours are in some sense farre more dangerous and hurtfull then those scandals that come from Persecutions. Though the scandal of persecution stumble & bate off many, yet haue very many beene gayned to a loue, and liking of Religion, by the Patience,

## To the Reader.

ence, Courage, & Constancy of the  
Saints of God in Persecution. But  
neuer were, nor wilbe any gayned  
thereunto by the scandalous falles  
of professours. Persecutions keepe  
men off by feare, but Scandalous  
sinnes by Hardening mens hearts.  
There is far more hope, and possi-  
bility of gayning a man that is kept  
off by feare, then of such as are kept  
off by a settled, resolued Hardnes of  
Heart. In scandals of the Crosse  
men may haue some secret likings  
of the Truth, may haue secret pur-  
poses in better times to owne it, but  
in scandals of euill example, men  
grow to an open, and professed  
dislike thereof. In scandals of the  
crosse, there is not alwayes a dislike  
of Religion it selfe, but onely of the  
hard termes, with which it must bee  
receiued, but from scandals of euill  
life growes a dislike of Religion it  
selfe. Notwithstanding the scandal  
of the crosse men may haue an Ho-

## To the Reader.

norable, and a good conceit of Religion, but scandals of euill life breede, and nourish a base and a vile esteeme thereof in the hearts of men. So that persecutions doe not doe that mischiefe that scandalous falles doe. *Malicious persecutors* in some sense doe not that hurt that *scandalous professours* doe.

Now scandalous euents being so mischievous & pernicious, and yet withall so common, & so frequent, why may it not bee a worke of charity to counterworke Satan, and to remoue out of the way these dangerous stumbling blockes, at which so many fall to their vtter ruine, and destruction.

As Satan *Balaam-like casts* stumbling blockes in, so should it be our care to *take vp* these stumbling blockes out of mens wayes. It is not enough for vs that wee *put not a stumbling blocke*, or an occasion to fall in another mans way, as the *Apostle*

## To the Reader.

Apostle aduises Rom. 14. 12. But when others haue done it , our endeauour should bee , to take such a stumbling blocke out of the way. It is Gods owne commandement we should so doe, *Isay 57.14. Take vp the stumbling blocke out of the way of my people.* It were happy if wee could preuent scandals , but since that cannot bee (for it must needs be *that offences come* ) the next happiness is to preuent their mischiefe, that though they doe come, yet they may come with as little hurt as may be. \* The which thing who so will not , nor cares not to doe , shall not bee without blame , and who so endeauours to doe shall not be without his reward. The which worke who so doth not when occasion serues , fulfills not his ministry , and the which worke who so doth , he doth an excellent and a worthy worke , euен the worke of Angels. \* *Is it not the worke of Angels,*

\* *Esto quod a-  
lius mouerit  
scandalum, pro-  
fectio compescere  
vos potestis.*

*Nolle compes-  
cere sine culpa  
erit? Aut velle  
compescere sine  
gloria erit?--Si  
ergo vos scanda-  
lum cum possitis  
non tollitis, pla-  
ne non impletis  
ministerium ve-  
brum. Bernard.  
Epist. 200. ad  
vulgar. Episco.  
Audegav.*

\* *Annon deniq;  
ministerium est  
Angelorum tol-  
lere scandala  
de regno Dei? Si  
dixeritis quid  
ad nos, &c. Ber-  
nard. ibid.*

## To the Reader.

gels, sayes Bernard, to take scandals out of the Kingdome of God? Yea we find it to be so, Mat. 13.41. *The sonne of man shall send forth his Angels and they shall gather out of his Kingdome all scandals.* It is therefore not onely a Charitable, but an Angelicall worke to gather out scandals, and take vp the stumbling blockes that Satan casts in mens way to heauen.

The same spirit should be in all Gods ministers which was in Paul, 2. Cor. 11. 29. *Who is offended, or Scandalized, and I burne not?* In cases of scandal hee was all on fire, not only in regard of his griefe for, but in regard of his zeale against them. Hee burned with an holy zeale, to remoue the scandal and to preuent the mischiefe it might doe. Hee burned with an holy fire of zeale to keepe others from burning in the fire of Hell, wherewith scandals did endanger them.

Vpon

## To the Reader.

Vpon these grounds haue I bin moued, & encouraged to the publishing of this following treatise, to try if by any meanes, either preaching, or printing, I might preuent the mischiefe of scandals. Were it that the fame of them did spred no farther then the places where they happen, this labour might haue beene spared, but \* as that which falles from an high place (it is Chrysostomes comparison) makes a great noise, so that all heare it; so men that fall from an high degree of profession, their faltes are not without such a noise as is heard farre, and neere. It was needfull therefore to proportion the remedy to the disease, that the playster should be as broad as the sore, and the medicine goe as far as the poyson. *When I saw, saies Paul, that they walked not vprightly, according to the truth of the Goffell, I said vnto Peter before them all. Gal. 2.*

\* *Sicut quod de alto cadit gran- dem sonū facit ut ita audiant omnes, sic & qui de alto gradu cadit ruina il- lius ubicunq; auditur, Chry- soft, in Matth.*

## To the Reader.

14. But why *before them all*? Why had hee no more regard to the Honour of *Peter*? Why was it not spoken to *Peter* priuately, and by himselfe alone? Why speakes hee that which might bee to the discredit of *Peter before them all*? Hierome giues a good answer, \* *A publique scandal could not bee healed priuately*. It is very fit that publique euills, should haue publique remedies. If these endeauours of mine, such as they bee, shall thorough Gods blessing haue such effect as to preuent any scandals for the time to come, to saue any from the danger of such as are already come, or to bring any to repentance by whom offences haue come, I shall haue cause to thinke my time and paines happily bestowed.

\* *Dixi Cephee*  
*Publicum*  
*scandalum non*  
*potuit priuate*  
*curari*, Hieron.  
in Gal. 2.





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The

Chap. I.

THE MISCHIEFE AND  
The Mischiefe and  
*Miserie of*  
SCANDALS  
Both  
*Taken and Giuen.*

M A T H . 18.7.

*Woe vnto the world because of offences : for it must needs bee that offences come : but woe to that man by whom the offence commeth,*

CHAP. I.

*The Coherence and Resolution of  
the Text.*

**T**HE drift of our Saviour in his former Discourse was to exhort to the receiving of little ones. Verse 5. *And who so shall*

C re-

receiveue one such little childe in my name, receiueth mee. A strong motiu to receive such. The Apostles argument to hospitalitie, *Heb.13.2* is strong. Bee not forgetfull to entertaine strangers, for thereby some haue entertained Angels vnapwares. But heere the argument carries more strength, Be willing and readie to doe all Christian Offices of loue, and shew tender respect to little ones, and so receiue them, and you shall receiue not Angels, but Christ himselfe. How willingly would men receiue Christ? Receiue these, and you receiue him. And if little ones must be thus tenderly receiued and regarded, how warie should men bee of doing any thing that may offend them? Therefore our Sauiour doth not onely aduise to receiue such, but also to take heed of doing any thing that may proue vnto young belieuers, matter of offence & scandal. And so

so he takes occasion to enter vpon a large discourse concerning scandal. This Verse is part of that discourse, and in it there be two principall points.

1. The *necessitie* of scandals.  
2. The *mischief* of scandals.

1. The *necessitie* of scandals, for it must needs be that offences come.

2. The *Mischief* and the *miserie* that comes by them. And that is a twofold *woe*.

1. A *woe* to such as are scandalized, that doe stumble and are offended; *Woe to the world because of offences*. Offences shall come, and must come, but to the sorrow, and smart of some men shal they come; They shall come to make way for the greater *woe* to some persons. Such euents shall be, but yet they will proue euents of *woe* to men of the world.

2. A *woe* to such as do cause and give the offence. *But woe to the*

*man by whom the offence commeth.*  
As if hee had said. It is necessarie  
that offences come, and infallibly  
they will fall out, but yet this ne-  
cessitie of the euent shall no whit  
at all excuse, or protect the offend-  
er, but as a *woe* to them that take  
the offence, so a *woe* to them that  
giue the offence, *Woe to him by*  
*whom the offence commeth.*

To make way for what followes  
it is fit to consider what is heere  
meant by *Scandal* or *Offence*.  
That we call a scandal, which is or  
may be in it selfe an occasion of fal-  
ling vnto another. Any thing  
whereby wee so offend another, as  
that hee is hindred from Good,  
drawne into, or confirmed in euill,  
is a scandal. Now a scandal may  
be. 1. First, in doctrine, and this  
is scandal giuen in heresies, false  
doctrines. Secondly, by the abuse  
or the vnseasonable vse of Christi-  
an libertie, of which kinde of scan-  
dals

dals the Apostle speakes, *Rom. 14. 1. Cor. 8. 10.* Thirdly, Scandal may be giuen by mens lifes, when their lifes and actions are such as crosse, and thwart the Religion professed by vs, and dishonours the Name of God, which we haue taken vp. As when a man professes the Name & Faith of Christ, and professes it zealously, and yet falle into vncleannesse, drunkennesse, into grosse and notorious acts of fraude and cozenage, these bee scandals and offences because they be occasions to make others fall, they hinder some from comming towards godnesse and Religion, and they harden and confirme some in their sinfull and euill courses. Thus *Davids* murther and adultery, *Noahs* drunkennesse, the incestuous *Corinthians* marriage were scandalous actions. Now though this text reach to offences of all kinds, yet I will onely meddle with offences of this last kinde,

such as bee the grosse and soule courses and practices of any such as haue taken vpon them the profession of the Gospell, and the Name of Christ.

To come then to the first point. The *Necessitie* of scandals. *It must needs bee that offences come.* There must and there shall assuredly fall out scandalous and offensiuē actions in the Church of God, euen amongst those that professe Religion and godlinesse. For that our Sauiour speakes of the sinnes of those that are in the Church, it is plaine by that Verse 15. 16. 17. *If thy brother shall trespass,* &c. therefore he speakes of the offences of brethren. If hee shall neglect to heare them *tell it to the Church.* Now if not of the Church, why should he be complained of to the Church. What hath the Church to do to iudge those, and exercise discipline vpon those that are without.

out. And againe scandals properly so called can be no where but in the Church, and amongst such as professe the Truth of God.

CHAP. II.

*The Necessitie of scandalous euents  
in Gods Church.*

**S**He point we haue then first to handle is this. *That there is a necessitie of scandalous euents in the Church of God.* That scandalous euents, and offences shall assuredly and infallibly fall out amongst those that professe the Name of Christ. It must bee, and it must needs bee that offences come. So, *Luke 17. 1. It is impossible but that offences should come.* And as the Apostle speakes of heresies, and

of offences giuen in that kinde,  
1. Cor. 11.19. *There must be heresies;*  
so is it true of these kinds of offend-  
ces which are giuen by sinfull and  
foule actions, that there must bee  
scandals.

This Necessitie arises from a  
threefold ground :

1. From the decree and councell  
of God, and his secret, but most  
Iust Judgement ; for God that  
brought light out of darknesse, can  
bring good out of euill, and can  
worke out his glory euen from  
those things which in their events  
seeme to make exceedingly to the  
impeaching and obscuring there-  
of. God can gather grapes of these  
thistles, and figs of these thornes,  
and therefore his pleasure it is, and  
so will he haue it that such thornes,  
and thistles should grow, and come  
vp in his garden. His wayes are not  
as our wayes, nor his thoughts as  
our

our thoughts. Hee can make that which for the present, and in our eye and apprehension is for the great dishonour and disgrace of his Name & Truth, to turne at the last to the greater honour, and glorie of both. Hee by his permissiue decree orders all such scandalous euent to worke together to bring him in a great, and a rich returne of glory. Therefore, *Ezek. 3. 20.* God is said to lay a stumbling blocke before a man, *And I lay a stumbling blocke before him.* God hath decreed that there shall bee scandals. Not a Sparrow falls on the ground without our Father, *Math. 10. 29.* And therefore not a Professour of his Name falleth into scandal without him. And therefore God hauing decreed that scandals shall be, there is a necesstie of the euent, It is impossible but that there should be offences. But yet

yet this decree doth in no wise make God the authour of these euils, because his decree hath no necessitating influence into the wils of men. It is a necessitie of infallibilitie, and certaintie of the euent, but not a constraining, forcing necessitie to make them to doe that which shall giue scandal. Scandals shall necessarily, that is infallibly come to passe, but yet such as giue scandal, shall not bee forced and necessarily constrained by the decree of God to doe that they doe. They shall worke freely and voluntarily in that which they doe, or else it were iniustice in God to bring a woe vpon him by whom an offence comes, if hee by a Superiour power from Heauen were forced and constrained to fall into scandal. What Gods holy ends are in that his Decree, wee shall see after in the opening

opening of the next point.

2. From the malice of Sathan. The malice of the Deuill against Gods Truth, and Mans Saluation is exceeding great, and out of his malice against both, he endeuours nothing more then to make men sinne. He goes about like a roaring Lyon, seeking whom hee may deuoure. But yet though all bee fish that comes to his net, yet his spe- ciall malice is against those of Gods Church, and those therein that most zealously profess his Name and Truth. He knowes that if he can but draw such into his nets and snares, and make them fall into fowle and scandalous actions, this will in a great measure dishonour God and his Gospell, disgrace Religion and Godlinesse, and startle such as are but looking towardes God, and wonderfully harden such in their sinfull wayes that are not so forward in the zealous professi-  
on

on of the Gospell, and therefore of all others hee hath such in his eye, and vses all his power and policie to ensnare and supplant such more then a thousand others. He had rather catch one fish then a thousand frogs, rather fell one Cedar then a whole wood of shrubs. Satan sees that the sins and scandalous offences of such will bee exceeding aduantageous to the aduancement of his kingdome, and will conduce to the strengthening of his partie more then the falls of any other. Therefore hee sets vpon them with all his might and malice aboue others, Thou art, say they of *Dauid*, *worth ten thousand of vs*, And if the enemy had surprized *Dauid*, it had beeene more aduantage to him then to haue surprized ten thousand other *Israelites*. So Sathan reckons one zealous Professour of Religion if he can but entrap him worth ten thousand others for his turne. Such

a mans fal would more blemish the Gospell, and make men more stumble at Godlinesse then if ten thousand others should do the like. Therefore liues hee by the King of Syria his principle, *Fight neither against small nor great, saue onely against the King of Israel*, for let the King of Israel fall, and small and great fall with him. His policie therefore is to aime and leuell especially at such in whose fals hee may ruine many, and by whose ruines he may rayse his owne kingdome. Other mens sinnes worke nothing so much for his aduantage.<sup>a</sup> Who wonders or staggers at it to see prophane and irreligious godlesse persons to bee vicious adulterers, to be brutish drunkards, to be artificiall deceiuers and defrauders. It is no new thing, they doe but their kinde. The wonder were, if they should bee, or doe otherwise. But when a man that professes Godlin-  
nesse

a Numquid  
tam reprehensa-  
bilis ebrietas A-  
lamanni quam  
ebrietas Christi-  
ani? aut tam  
damnabilis ra-  
pacitas Albani  
quam rapacitas  
Christian? si  
fallat Hunnus,  
vel Gepida, quid  
mirum est? si pe-  
ieret Francus,  
quid noui face-  
ret? Salu. de  
prou. lib. 4.

nesse and Religion shall fall into any of these fowle courses , how infinitely are thousands staggered and scandalized at it? How fowly is Religion and Godlinesse blurred? How many are there who resolute-ly determine neuer to meddle with such Religion ? And so the Deuill hath his end, hath what hee would haue.

Consider to this end that exam-  
ple, *1. Cor. 5. 1. There is fornication  
amongst you, and such fornication  
as is not once named amongst the  
Gentiles.* Obserue the horrible ma-  
lice of Satan against the Church of  
God, and such as are within it, bee  
they found , or hypocriticall pro-  
fessours of the Gospell. He labours  
to bring of them into fowler , and  
more notorious offensive euils,  
then the very heathens themselues  
are guiltie of according to that, *le-  
remy 18. 13. Ask now amongst the  
beasten who bath heard such things.*

*The*

The Virgin of Israel bath done an horrible thing. At that time Christians were called out from amōgst the heathen, with whom they liued mingled together. Now the Deuill did what in him lay to keepe those heathen from receiuing the Gospel, and Christian Religion, that by no meanes they might hearken to it. Now to bring this about what was Satans project? He layes about him to ensnare some one of the Christian *Corinthians*, and to bring him into fowler fornication then was amongst the heathen. This the Deuill effects, and what thinke wee followed vpon it? Now haue the heathen occasion to cry downe Christian Religion, and to say, Behold these be your Christians that talke so much of holinesse, where did they euer see any of vs whom they terme heathens to commit so fowle an act of Incest as to marrie his fathers wife. What are our Adul-

dulteries, and fornications they so much iudge vs for to such fowle vncleannessesse as this? This is your Christiah Religion, and these bee your Saints forsooth, now God blesse vs from such a Religion, neuer will wee be of such a Religion. How much better is it to be honest heathens, nay, Adulterous fornicating Pagans then Incestuous Christians? And thus questionles was many a Pagan mouth opened, and many an heathen heart stumbled, yea, many an one that before might be in some doubt of the euil condition of paganism was by this scandal kept off from looking towards Christian Religion. They liked not this Gospell, and new doctrine of these Christians. Such mens scandals therefore being of so great aduantage for Satans purposes, and hee being so sedulous and industrious to seeke and take all aduantages for his owne turne, hence

hence it is that it cannot bee but that offences come.

How wel did Satan foresee what he should gaine by *Davids* Scandal? Could hee but get *David* in, and bring him to commit Adultery with *Bathsheba*, it would strike a greater stroke on his side, and do him more seruice then if a thousand such as *Doeg*, *Shimei*, or *Abichopbel* should doe the like. How many men would thereby bee stumbled at *Davids* zealous profession? How many hearts bee thereby hardened in their euil wayes? How many mens wayes be blockt vp for going to Heauen? How therefore in this case would, and did the Deuile put on to get *David* downe; and to cause him to fall so fowly? The practises of the *Carpocrasians*; and the *Gnostickes* were stupendiously, and prodigiously filthy and impure. Neuer the like horrid Impurities practised or once heard of

amongst the most godlesse heathen that euer were on the face of the earth.

The Apostle speakes of the heathen, that it was a shame to speake of those things which they did in secret, but surely the most degenerate heathen that had put off nature, could not but think it a shame to speake of those things in secret which they did openly and familiarly, who tooke vpon them the name and profession of Christians.

b Now what was the ayme of Satans malice in bringing those Car-

propter illos of-  
fense Gentes à sancte D:is Ecclesie vtilitate abhorreant, nunciamque  
veritatem ob immania illorum facinora, & incredibilem nequitiam repu-  
dient, ut inquam frequentibus illorum sceleribus animaduersis, eos quoq;  
qui à sancta Dei Ecclesiâ sunt, tales esse sibi persuadeant, atq; ita à verissi-  
ma Dei doctrina aures auertant, aut certe paucorum improbitate con-  
spicunt in uniuerso eadem maledicta conyiciant. Atq; ea deumcausa est  
cur pleriq; Gentilium ubiunq; istius sectâ homines deprehenderint, nul-  
lam nobiscum veline neque dati acceptique, neque consilij, neque audi-  
endi diuini verbi societatem consinugere, acne aures quidem praberesu-  
stineant, usque adeo nefarjs illorum flagitijs confernati ac deterriti sunt.  
Epiphanlib. I. Hæres. 27.

Ad detractionem diuini nominis & Ecclesie à Satana premissi sunt,  
vlii qua sunt illorum audientes homines, & putantes omnes nos tales esse  
auertant aures suas à preconio veritatis. Iten. lib. 3. cap. 24.

pocrasians

*pocrasians and Gnostickes* tearming theniselves Christians vnto such more then heathenish Impurities? Surely none other but this, that vpon the sight of their loathsome courses the heathen might abhorre the Church of God, and might be so scandalized thereby that they might vterly reiect the truth of God preached vnto them. By their scandalous filthinesse they tooke occasion to rayle on Christian Religion, and so to iudge all Christians of the same stampe that they would not onely none of their Religion, but no manier of dealing with them, no not in ciuill commerce. So strongly by their scandalous lyses did Satan hedge and fence vp their way from comming into the Church, and vnto Christ. With these thornes did the Deuill hedge vp their way from entring into the Chürch.

3. From the corruption, false-  
D. 2. fiesse,

nesse, hypocrisie and deceitsulnesse of mens hearts. There bee in the Church of God, and in the number of such as professe the Name of God, two sorts of persons.

1. Such as professe his Name hypocritically, such as make Religion but a maske and a cloake to hide and couer their rotten insides, and take vpon them the profession of Religion for base and by-ends, onely to aduance their credit, and their profit, as the *Shechemites* would bee circumcised for sheepe, oxen, and substance. Some put on a *sheepe's clothing, but inwardly are rauening wolves*. Now when Religion is thus personated, and men doe but act a part, corruption restrained will breake out at last. Yea, and God in his Iustice will vncase, and discouer such by giuing them vp to fowle and notorious grosse euils. *Iudas* vnder hope of some temporall preferments both professed

c. Quenam sunt istae pelle ouium nisi nominis Christiani extinsecus superficies? Tertull. de praescript. aduers. Hær. et. Quae sunt vestimenta ouilia? species videlicet simulatae religiosis, eleemosyna simulata, oratio simulata, ieiunium simulatum &c. Chrys. oper. imperf. in Matth. hom. 19

fessed, and preached Christ, forsakes all, and followes him, and was as forward as the best of them. But because all this was in hypocrisie, therefore his corruption held in for a time vnder this violent restraint at the last breakes fowly out, and because hee fowly takes Gods Name in vaine, hee is by diuine Iustice left to himselfe, and falls into that fearefull scandal of betraying Christ. Obserue that *Matth. 7. 27.* The house built vpon the sand fell, and the *fall of it was great* : When Hypocrites fall, they fall not the ordinary fals of other men, *Great was the fall of it*, They fall into great and hainous scandals. As Moses speakes of those, *Numb. 16. 29.* *If these men die the common death of all men*, as euery men dies, &c. So these men fall not the common fals of all men, not as every man fals, but when they fall their fall is great, with great and no-

rious scandall. Other men may fall on the ground, but they fall into the kennell, the puddle, into the very mire; *The Sow that is washed to her wallowing in the myre.* 2. Peter 2. 22. She lies not downe in the dust, nor in the dirt, but in the myre, and not onely lies downe; or fals downe into the myre, but wallowes in the myre, and so becomes all ouer fowle and filthy. It is so with Hypocrites, they so fall, as if a man fell into and wallowed in the myre, so fowle and scandalous are their fals. Now, then, inasmuch as it cannot be auoyded, and it is impossible, but that there will and shall be Hypocrites in the Church of God, and *Satan will be standing amongst the children of God,* Job 1. and in as much as it cannot be but that rotten hypocrisie will breake out, and in regard of Gods Justice must sometimes bee discouered in this life, therefore there must needs be

be scandals, and therefore it is impossible but that offences should come.

2. Such as profess sincerely, and in Truth. Now euen in these there are yet great remaynders of corruption, the very best beare a bodie of sin and death about them. And because they are not so watchfull as they should, to looke so narrowly to their owne hearts as they ought, therefore comes it to passe also that offences must needs come. The heart of man is deceitfull aboue all things, *Ier. 17.* therefore should Christians bee watchfull ouer it aboue all things. But because they trust their false and loose hearts to much, and grow remisse in their watch, thence comes it frequently to passe that offences must needs come. When they keepe not their own Vineyard, their mothers children are angrie with them, *Cant. 1.6.* that is their naturall cor-

*Sic Junius.*

ruptions which they brought from their mothers wombe with them, when they watch not, and looke not to themselves doe rebell, and ouer-power them, and so often-times carrie them into offensue courses. *David* was a man after Gods owne heart, and yet *David* fell into a foyle scandal. It is not alwayes safe to iudge a man to bee an Hypocrite, because hee giues scandal. Gods dearest seruants are not alwaies freed and secured from falling into scandalous sins. Well, but what made *David* fall? All the while *David* was in his exile, and affliction all that while *David* was free enough. Afflictions kept him awake. But afterwards when *David* came to be King, and liued in a full estate at his ease, then began hee to be more remisse, and therfore after his afternoones nap when hee was walking vpon the roofe, the Deuill sets a snare, and his owne re-

remisse heart soone catches at the baite, and he is presently ensnared. We find, *Math. 13.27, 28.* tares in the field amongst the wheate. *Sir, didst thou not sow good wheate in thy field? Whence then hath it tares?* He said vnto them, *An enemie hath done this!* These tares are Scandals, *Verse 40, 41.* *They shall gather out of his kingdom all scandals.* Wee see whence these scandals come, *Verse 28.* *An enemie hath done this.* Satan hath a great hand in sowing these tares. But obserue when this enemie sowes these tares, *Verse 25.* *But whilst men slept the enemy came, and sowed tares.* The time of mens securitie is the Deuils seedes time, their *sleeping time* is his *sowing time*. So that because men sleepe, euen good men oftentimes fall a-sleepe, and are not so watchfull as would become them, hence comes it to passe, that tares must needs be sowne, and that offences must needs come.

come. Thus we see the grounds of the necessitie of scandalous euents in Gods Church.

### CHAP. III.

*An Apologie for Religion, and the professours thereof against the scandal of scandals.*

**G**ive mee leauue now, for vse of all that hath bin said, to do that which all the children of wisdome are bound to doe. *Wisedome, that is Religion, is and ought to be iustified of her children.* Luke 7.35. Giue me leauue to iustifie her, by whom I hope to bee sauued. *Open thy mouth for the dumbe, open thy mouth and plead their cause,* Pro. 31.8.9. much more then open thy mouth, and plead the cause of condemned Religion. Neuer doe scandal.

scandalous euents come to passe, but wisdome and her children doe suffer, and Religion and religious ones are instantly condemned and cried downe. But let this that hath beeene spoken serue to teach vs not to be offended at offences, not to bee scandalized at scandals. It is true indeed, that God should never bee offended but it should deeply offend vs. It should be a trouble to vs when our brother is offended, 2. Cor. 11. 29. *Who is offended and I burne not?* How much more then when God is offended, and that by grosse scandals! But my meaning is this, that wee should not so take offence at the scandals of such as profess Religion, and godlinesse, whether they doe it sincerely or hypocritically, as to bee offended either at the Religion or the persons of all others professing the Truth and power of godlines. Two things here may stay vs in this case.

I. First,

d unde te ad-  
monco ne gra-  
uius peturberis  
his scandalis  
que ideo ventu-  
ra predicta  
sunt, ut quando  
venirent remi-  
nisceremur esse  
predicta, & non  
eis valde com-  
moucremur.  
Nam haec ipse  
Dominus ita  
predixit, ve  
mundo à scan-  
dalibus, &c. Au-  
gust. Epist. 109

e Non te ista  
conturbent fili  
dilectissime, her-  
eses enim &  
scandala futura  
predicta sunt, ut  
inter inimicos  
erudiamur, ac  
fides & dilec-  
tio nostra possit  
esse probatior.  
Aug. Epist. 50.

1. First, because our Sauiour  
hath <sup>d</sup> foretold vs that they should  
come, wee are told of it before  
hand, and therfore nothing in such  
euents falling out but what was be-  
fore told, why should any start or  
stumble at them when they come  
to passe. Why should not this pre-  
uent scandal in this case as well as  
in the case of the Crosse. Thus  
Chrtist preuents the scandal of the  
Crosse and afflictions that should  
befall his Disciples, *John 16. 1. 2.*  
*These things haue I spoken vnto you,*  
that ye should *not be offended, They*  
*shal put you out of their Synagogues*  
*&c.* And thus also the Apostle,  
*1. Thess. 3. 3. 4.* *That no man shoulde*  
*bee moued by these afflictions, for*  
*verily when wee were with you, wee*  
*told you before that we shoulde suffer*  
*tribulation.* So here our Sauiour  
hauing <sup>e</sup> told vs before that scan-  
dal should come, why should wee  
bee offended thereat, as if some  
strange

strange thing that had neuer beeene thought of had falne out. No man should be moued with scandals so as to stumble at the euent of them, because Christ when hee was with vs told vs before that they should come, and therefore told vs before, because we should not be stumbled and offended. Yea, these things being foretold that they should fall out amongst those of the Church, and of the true Religion, we should therupon bee so farre from being stumbled, that we should rather be so much the more stablished and confirmed in the truth of our Religion and Profession, because wee see those things so truely fulfilled which the High Priest of our profession hath foretold.

2. Secondly, because we see that there is a Necessitie of them. Since there must bee offences, and since there must bee scandals, therefore should wee not for scandals bee so

stum-

Atqui plures, ait  
T'yhō, qui se  
Iesum profiteri  
dicunt, & Chri-  
stiani nominan-  
tur audio simu-  
lachris mattata  
manducare\*\*\*.  
Qui respondens  
eo quodq; inquā,  
quod eiusmodi  
extent viri qui  
se profitentur  
Christianos, &  
Iesum crucifi-  
xum & Domi-  
num, & Chri-  
stum laudant,  
sed non illius  
doctrinas do-  
cent, nos qui pu-  
re & vere Iesu  
Christi discipline  
sextatores sumus  
in spe ab ipso an-  
nunciata fide  
constantiores  
reddimus. Nam  
que predixit  
futura tānta  
όφει καὶ ἐνεργεία  
όρθμεν τελέμε-  
να. Dixit enim,  
et Iust. Mart.  
Dial. cum Try-  
phone Iudzo-

stumbled as to conclude that Religion to be false, and that profession to bee naught where some Professors thereof giue scandal. For to speak properly and truly there can bee no scandal giuen but by those that are Professors of true Religion and godlinesse. A Turke, a Mahometan, a Jew, a Papist cannot in proper and strict phrase of speech giue a scandal, for there is scandal giuen where occasion of stumbling at the Truth and Power of godlinesse is giuen. So that scandal is onely properly giuen by the Professors of Truth, whose sinnes are such as make the truth of God, and the sauing profession thereof to be stumbled at. And therefore there onely are scandals to bee found, where Religion and Godlinesse are profest. And therefore when such scandal is giuen, wee must not take offence at Religion because we see there is a necessarie of scandalous euents

euents in the Church of God, and amongst such as doe profess true Religion.

Indeed when scandals do fal out this is the conclusion the Deuill would haue men infer vpon them, and it is the thing hee aymes at in bringing men into scandals, to haue men thereupon iudge such Religion naught, and all of the same outward profession to bee alike. <sup>f</sup> Doe yee not see what they are? Are not of the very choicest and chiefest of them scandalous? As they are so are they *All*, As they are, so is their Religion they profess; Surely this Religion and the profession of it are not of God. But this is the Deuils Logicke, and reasoning taught in the Schoole of Hell.

Here bee two things inferred. First, Therefore their Religion is naught, and not to be trusted.

Secondly, Thus they are all.

That

*f Ecce quales sunt qui Christianum colunt, falsum plane illud est quod ait nisi bona discere, se sanctae legis precepta retinere. Si enim bona discerent boni essent, talis profectio secta est quales & sectatores, hoc sunt absque dubio quod docentur. Mimesis Paganiorum apud Salu. de Prou. lib. 4.*

That men may not thus stumble at scandals, consider the weaknesse of such inferences.

1. They that professe Religion, fall into scandals, therefore their Religion and Profession is naught, &c. If this bee a good reason the Religion that is from Heauen, and which is taught by God himselfe, must bee damned for a false Religion, for here wee see that amongst the Professours of true Religion, in the very Church of God there must bee scandals. So that if men shall goe this way to worke, they will make but mad worke of it. Let vs but a little consider this kind of reasoning what validitie it hath, or could haue in such mens cases whose religion and profession were without question on all hands of God?

Fowle and fearefull was the scandal of *David*, And what was the issue? Presently the enemies

of

of God and godlinesse beganne to  
lift vp their heads, and to fall fowle  
upon *Dauids* religion. 2. *Sam.* 12.

*The enemies of God blasphemid the  
Name of God.* And that happily  
on this, or the like manner. Oh this  
is hee that was so grand a Zelot,  
that the zeale of Gods house did eat  
him vp. *Psal.* 69. 9. This is the man  
forsooth, that danced before the  
Arke out of his transcendent zeale,  
2. *Sam.* 6. 14. This is he that prayed  
thrice a day, *Morning*, *Euening*,  
and at *Noone*, *Psal.* 55. 17. This is  
he that was so strict, and so precise  
in the gouernment of his Family,  
*Psal.* 101. This your great precise  
Zelot, hath defiled the Wife, and  
murthered the Husband. Now you  
see what his religion is, Now you  
see what comes of this Profession  
of so much Holinesse, and Godli-  
nessse. Such as he is, such is his re-  
ligion, nought both. Now was this  
thinke wee faire reasoning? Was

E *Dauids*

Dauids religion false because his scandal was fowle? Who dares iustifie *Dauids* fact, & yet who dares condemne his Religion and Profession?

The fact of the Iricestuous *Corinthian* was exceeding fowle, he marries his fathers wife, vncleanness vnparralleld amongst the Heathen. And how wide now thinke we were the Heathen *Corinthians* mouthes opened? Certainly at that time they did as those, *Psal. 59. 7.* Bebold they belch out with their mouth, and as those, *Psal. 73. 9.* They set their mouth against the Heauens, and their tongue walkes through the earth. So that Heauen and Earth seemed now to ring of them; & Now see, say they, what the God and the religion of these pure Christians is, These be the fruits of this Christian religion? Is not your religion a goodly religion? A cleere case that their religion is naught. Thus the

g Vbi est lex catholica quam credunt? ubi sunt pietatis & castitatis precepta que discunt? Euangelia legunt & impudici sunt, Apostolos audiunt & inebriantur, Christum sequuntur & rapiunt, vitam improbab agunt, & probab legem habere se dicunt. Mimesis Paganorum a. pud Salu. de Prou. lib. 4.

Hea-

Heathens, and right like Heathens did they reason, and pitie it is to heare such Heathen Logicke in Christians mouthes. Was the Religion of Christ preached and professed at *Corinth* naught; and false, because that *Corinthian* being a Christian proued so fowle? God forbid. Here that hath a truth in this sense which *Tertullian* spake in case of Heresies, <sup>b</sup> *Doe we trie faith by mens persons, or mens persons by their faith?* Euen in this case may we not judge of faith by mens persons, as if because some persons professing religion proue scandalous, therfore their religion should bee proued false. The religion of the Christian *Corinthians* was of God, though that mans incestuous practice were from Satan. We find a case, *Mal.2.8.* *But yee are departed out of the way, yee haue caused many to stumble at the law.* It is spoken to the Priests, they should

*h Quid ergo si  
Episcopus, si  
Doctor, si etiam  
Martyr lapsus à  
regula fuerit?  
ideo hereses vi-  
debuntur veri-  
tatem oblinere?  
ex personis pro-  
bamus fidem an  
ex fide personas?  
Tertul. de præ-  
script. aduers. Hæret.*

haue beeene examples of holinesse, and patternes of pietie to the people, but they liued wickedly and scandalously, so that many of the people stumbled at the Law of God. They began to call the Law, and their Religion into question, and like enough were ready to say, Surely this Law is not of God, nor this Religion which the Priests preach and professe, is not from Heauen. For if this Law and Religion were from God, why liue these Priests so lewldy, and basely. Thus the stumbled people reasoned. But was their reason good against the Law, and Religion, because the Priests were scandalous? Was the Law to bee cryed downe, because they liued not according to that Law they preacht and profest? Was the Law naught, because the Priests were so? Wherefore, sayes the Apostle, *the Law is holy, and the Commandement is holy, and iust, and*

and good, Rom. 7.12. Though they were *unholy*, yet the Law was *holy*, though they were *unjust*, yet the Law was *just*, though they were *naught*, yet the Commandement was *good*. So that it was the peoples great sinne to *stumble at the Law*, though the Priests *departed out of the way*. It is not therefore a safe processe to condemne, and cry downe Religion from the scandals and offences of the Professours thereof. Is the Protestant Religion false, because, as the Papists reason, so many Protestants are scandalous Drunkards, Adulterers, &c. yea, let this reason stand good, & shew mee that Religion in the whole World that can bee true; by this reason there is no true Religion at all on earth. For giue me any Religion on the face of the earth, Turkish, Iewish, Heathenish, Popish or Protestant, among the Professours whereof there may not scan-

dalous persons be found. If then I will bee no religion till I find one whose Professours are wholly free from scandalous and notorious offences, I must liue and die an irreligious Atheist, and renounce all religion.

I confesse, there is a case wherein a religion may bee cried downe from the wicked, and loose lifes of the Professours thereof, and that is when the principles and doctrines of it are such as open a gap, and giue libertie to loose and dishonest practices. When men doe not onely breake the Commandements of God, but according to the principles of their religiou *teach men to doe so, Mat. 5. 19.* As for example, when the Pharisies Disciples did sweare, did seeke reuenge, did hate their enemies, did neglect their parents in their necessities, here a man might haue said to them, *This is your Religion, because the principles*

bles of Pharisaisme taught men so. When I see a Papist prophane the Sabbath in hawking, hunting, bowling, carding, dicing, dancing, and going to playes, here I may fall vp on his religion, because the doctrine of their religion is, *that provided a man beare a Masse on the Sabbath he may spend therest of the day in those things.* When I see a Papist giue himselfe to all lewdnes, and vicious vncleannessse, I may lay the blame vpon his religion, because the principles thereof set open a gap thereto. For what neede I care for drunckenesse whilst it is made but a *Venial sin*, and a Venial sinne is such, as our *Rhemists* say, is *pardonable of it own nature*, so slight as a man need not make confession of it, such as makes no breach of friendship betweene God, and vs, so small a trifle as may bee pardoned by a knocke on the breast, by the Bishops Blessing, by the sprink-

*Rhem. in Rom.*  
1.32.

i Prodigata  
 Christi pieas &  
 extincta quan-  
 do quilibet pro  
 modopretij  
 quod in merces  
 illas expendit  
 peccandi impu-  
 nitatem sibi pol-  
 licetur. Hinc  
 supra incectus,  
 adulteria, per-  
 iuria, homici-  
 dia, &c. origi-  
 nem traxerunt.  
 Quod enim ma-  
 torum amplius  
 iam horrebunt  
 mortales quan-  
 do sibi peccandi  
 licentiam &  
 impunitatem  
 nedum in hac  
 vita, sed & post  
 obitum & relacet  
 immodeo com-  
 parari posse ger-  
 susum habent.  
 Cent. Grau.  
 Germ. art. 3.

ling of holy Water, & saying a *Pater Noster*, as they teach. Now I say if drunkenesse be but a veniall sin, and veniall sins bee such nothings, why by the principles of his religion should a Papist feare to bee drunke. i So what neede hee care what sinnes he runnes into, so long as rheir Priests haue a iudicarie power of Absolution, and the Church hath a treasurie of Indulgences, and for small summes great Pennances and great sinnes may be remitted. There is no religion wherein a man can sinne so good cheape. Now therefore if wee see those of that religion take libertie to loose and sinfull courses, it is no iniustice to lay the blame, and condemnation vpon their religion, whose Principles and Doctrines are such as giue men libertie enoufh.

So if I should see a man of the Pelagian faith and profession to liue

liue licentiously, in the neglect of the meanes of grace, and to denie himselfe no carnal libertie, I would here condemne his religion from his life, because the Grounds and Principles of his faith are such as giue men libertie to liue as they list. For if so be there be a power of Free will in me, that I may repent and belieue if I will, and when I will, what neede I then care what courses I take, what sinnes I runne into, so long as I can be saued when I list, I will trie such and such sins, and when I haue taken my fill, at my pleasure I will repent and belieue. So that in such a case it is not amisse to crie downe a Religion from the scandalous courses of the Professors thereof, and in such a case a man may innocently say, *This is your Religion.* But on the contrarie, when a Religion is pure Religion, Iam.1.27. *A Truth which is according to godlinesse, Tit.1. 1.*

and

and the doctrine thereof according to Godlinesse, 1. Tim. 6. 3. When a religion teaches Godlinesse, Holinesse, Puritie, Fidelitie, Iust and vpright dealing, and binds the Conscience to these things vpon the paine of death eternall, if any Professour of such a religion fall into scandalous sinnes, here to crie downe a religion that is Holy, Iust and Good, because a Professour thereof does wicdedly, viley and vniustly, this is the greatest Iniustice, and the most vnequall, and iniurious dealing in the world. It is true that amongst the Professors of true religion scandals must bee, but must they needes bee from the grounds and doctrines of that religion? Must scandals needs be, because that religion *teaches men to doeso?* Nay, doth not that religion teach the contrarie, vpon danger of Hell binde to tht contrarie? And why then is the religion condemned,

demned, and cryed downe? What fowle Iniustice is this, that an innocent religion should suffer for a nocent Professour? If the religion they profess doe <sup>k</sup> principle and teach them to bee Drunkards, Adulterers, to be Coozeners, Cheaters, Defrauders; throw dirt in the face of that religion, yea, stones at the head of that religion, and spate it not. Not reproaches, scoffes, squibs, taunts, but euen the stake, and the fire is too easie a punishment for such a religion.

But if religion and its Principles teach nothing but Holinesse, and righteousnesse, nothing but Sanctitie and Honestie, why must a good and holy Mother be smitten and wounded, and haue her face spitted on, for the miscarriage of a degenerating, & vngracious child? If the Daughter play the Whore, and the lewd Filth, will it stand with any iustice, or equitie that the

Mo-

<sup>k</sup> *Quae si vera  
sunt, nulli vel  
sexui vel etati-  
parcite, ad pœ-  
nas rapite, cum  
uxoribus & li-  
beris funditus  
extirpate. A-  
thenag. legat.  
pro Christian.*

Mother a graue, sober, chaste Matrone that hath instituted her better should be carted, and haue filth and dirt throwne at her? And yet this is the equitie and iustice of the worlds dealings. Because sometimes some of wisdomes children that should haue beene so wise by their godly and holy life to haue honoured, and iustified their Mother, because I say they doe sometimes play the fooles, the scandalous and notorious fooles, therefore they cannot bee content to scourge and cart these vngratious children, and to cast abhominable filth vpon them, as they deserue, but they must needs fall foule vpon the poore and good Mother, and the keenest and sharpest of their teene must bee wreackt vpon her, and shee must bee lasht with the Scorpions of mens malignant tongues, euen to the very bones.

What is this but the ancient  
Jewish

lewhish <sup>1</sup> practise against Christian religion? Who if at any time any of the Christians fell into any scandalous euill, tell a rayling vpon Christ, and the sacred Scriptures? And will we call this Iustice? Why rather as in other cases learne wee not to pitie and lament the case of a good Mother in the miscarriage of a lewd vngracious childe? It should bee the wisdome of men to set the saddle vpon the right horse, let every man haue the blame and shame of his owne euill actions, but take we heede that we doe not flie in Gods face by falling fowle vpon religion for mens scandalous miscarriages. It is not the religions but the mans fault, if one professing religion miscarrie, had he held him to the rule of his religion, that had kept him from that euill.

That which was of ancient pleaded with the Heathen on the behalfe of Christians had a great deale

*1 Non ut prin-  
cipes vestri vi-  
nimus, &c.*

*Quod si quos  
etiam inter nos  
tales esse sciatis,  
non continuo ea  
de causa Scrip-  
tuas & Chri-  
stum maledictis  
proscindite. Iu-  
stin. Marr. Di-  
al cum Tryph.  
Indzo.*

Si conuicti fuerimus puni-  
mur, non propter nomen sed  
propter crimen. Hoc modo illos  
etiam qui philo-  
sophiam profi-  
tentur indicari  
ceruimus. Nemo  
corum ante cau-  
sam iudicio cog-  
nitam propter  
scientiam vel  
artem suam bo-  
nus malus iu-  
dici esse vide-  
tur, sed post-  
quam improbi-  
tas alicuius de-  
tecta fuerit penas luit, nec ullum ex eo in philosophiam redundat cri-  
men. ἐκεῖνος γὰρ πονηρός, οὐ μὴ τὸν φιλοσόφον, οὐδὲ ἐπι-  
μελεῖτος, Ille enim malus qui non legitime philosophatur, professio-  
autem crimen vacat. Hoc ex aequo & nobis fieri cupimus. Athenag.  
legat. pro. Christian.

Quemadmodum nihil ad philosophiam crimen Sophistarum, Epicu-  
reorum, Peripateticorum, aut quorumcumque falsa dogmata proficuum:  
ita in verum Christianismum non cadit crimen depravantium Euangi-  
lia. Origen contra Celsum. lib. 2.

Si aliquis cui notum sit Iesu praeceptum docentis temperantiam, & di-  
cens, Quicunq; infexerit mulierem ad concupiscentiam, &c. iam  
commisit adulterium in corde suo, videret paucos aliquot pro Christianis  
habitos libidinosos vivere merito eius praevaricatione impinget, sed iniquissi-  
mè ficeret, si doctrina Iesu imputaret eorum flagitia. Orig. con. Cels. 13.

him

deale of reason in it. They desired but the same equitie and moderation towards them which was vſed towards their Philosophers. If any professing philosophie did commit any euill worthy punishment, after conuiction and detection hee was punished according to the desert of his fact, yet Philosophie receiued no impeachment thereby, and that was not presently cried out vpon, when a Professor of Philosophie miscarried. Because they thus equally and wisely considered, *That the wickednesse was in*

him that was not a Philosopher according to his rule, but the profession it selfe was blamelesse; That it was the mans fault, and not his professions, that though the man were naught, yet his profession was good. This equitie did the Christians desire the Heathen would shew to them. And this equitie I would Christians would shew to those of their owne religion, that the Heathen shewed to Philosophers. Doth a man professing religion fall into any scandal? Learne to distinguish betwene the *Man* and his *Profession*, and let not the burthen bee laid vpon religion and his profession, which is to be laid vpon his owne blacke. Learne thus to iudge? that though the *Man* be deeply to bee *blamed*, yet his *Religion* and *Profession* is blamelesse. We may iustly in such cases blame the man, but wee shall deale verie vnjustly to blame religion, because

we

we know that nothing blames and condemnes such courses more then that religion which they professe.

We haue a prophesie of the conditiō of the last times. 2. *Tim. 3,1-5* In which place the Apostle speakes not of Pagans, Iewes, Turkes, but of Christians, and such Christians, *Verse 5. That should haue an outward forme and profession of Godlinesse.* Now will any conclude that the profession of godlines is naught because some that professe a forme of godlinesse are *covetous, boasters, proud, vngodly, &c.* And shall I be vngodly because some that haue a forme of godlinesse bee so vile? or shall I distaste and condemne godlinesse, and all profession of it, because many professing godlinesse proue such and such? God forbid. Yea, the Apostle sufficiently preuentis the scandal when hee sayes, *Hauing a forme of Godlinesse, but denying the power thereof;* as if hee should

should say, Let no man for these things stumble at religion and the profession of Godlinesse, for godlinesse and profession is not in the fault, but the fault is because there is but a forme without power. It is not to bee denied, but a man that hath the power of Godlinesse may fall into a scandal, and by violence of some strong temptation bee rusht into some fowle action, but yet in that particular case, and at that time may want the power of Godlinesse. What is to bee done then? Surely writing is not to bee condemned because some Writers blot, and blurre; nor Godlinesse to bee condemned for some mens scandals, but formalitie and want of power. Wee may not resolute therefore that it is best not to meddle with godlinesse, but neuer to meddle with the profession of it, but ioyned with the power. Since therefore their must be scandals amongst such as profess godlinesse

learne we to be wiser thē for scādals to cry down & condemne religion.

2. Come we now to the second inference. Diuers zealous Professours fall into scandals, therefore they bee all such, all alike naught, and vnsound, onely they are not discouered as some are.

This is no new thing, this was the old practice of the <sup>n</sup> ancient enemies of the Church, and Gods people long agoe. It is that which *Augustine* in his time complaines to haue beene their guise, *That if any that made profession of the holy Name of God did fall into any sinne, if either some true thing were discouered, or some false thing were reported, oh, how they laid about them, and laboured tooth and naile to perswade men, and make them belieue that they were All such, though they were not all discouered.*

The same spirit liues in too many still, and nothing more vſuall then such language, and such censures

*n Ad quid enim aliud sedent isti, & quid aliud captant, nisi vt quisquis Episcopus, vel clericus, &c. ceciderit omnes tales esse credant, iacent, contentant, sed non omnes posse manifestari.*  
*Cum de aliquibus qui sanctum nomen proficiuntur, aliquid criminis vel falsi sonuerit, vel veri patuerit, instant, satagent, ambiunt unde omnibus hoc credatur.*  
*Aug. Epist. 137*

in

in the like cases. Now yee may see what these men are, Neuer a barrell better herring, all naught, all alike. An Inference miserably uncharitable, which must necessarily make the Church of Christ a verie den of Hypocrites. For here wee see that in the very Church of Christ there must necessarily bee scandals and scandalous persons.

And if where some bee such all  
be such, tell mee what the Church  
of Christ shall bee but a collection  
and confluence of rotten and dis-  
sembling Hypocrites. What is  
this but to doe that which *David*  
in an other case was afraide to  
doe? *Psalme 73. 15. If I say, I  
will speake thus: behold I shoud of-  
fend against the generation of thy  
children.* In speaking thus, let men  
consider how they can wash their  
hands from that guilt. Farre is such  
dealing from that sweete and gra-  
cious dealing of the Lords, *Is. 65:8.*

Quantum libet enim vigilat disciplina dominus meus homo sum et inter homines vino, nec mibi arrogare audeo ut dominus mea melior sit quam arca Noe ubi tamen inter octo homines reprobis unus iuuentus est, aut melior sit quam dominus Abrahæ aut melior sit quam dominus Isaac aut melior sit quam cohabitatio ipsius Domini Christi, in qua undecem boni perfidem et furem Indam tolerauerint, aut melior sit postremo quam cælum unde Angeli eccliderunt Aug. Epist 137.

that cast not away the whole cluster, for some corrupt and euill grapes, farre are men from that Spirit, who because now and then some one grape proues rotten, and offensive, doe thereupon reject the whole cluster, and cry out vpon the rest of the grapes of the bunch, as if they were like *Jeremies* naughty figs. *Jer. 24.2.* Which could not be eaten they were so bad.

To stop the mouth of Iniquity, in such a case, let but these things be seriously and sadly considered.

1. That there must bee such amongst those that powerfully and sauingly professe the Name of Christ. And therefore we shall never finde the most holy and happy societies to haue bin so happy as to bee free from such. In Noahs Arke were but eight persons, yet one reprobate *Cham*, In Abrahams family, a bond-woman, and her son to bee cast out; in Isaacs family a profane

profane *Esau*; in *Jacobs* family an Incestuous *Reuben*; amongst *Dauids* children an Incestuous *Amnon*; a rebellious *Absolom*, in the sacred college of Christes Apostles a *Judas* a *Theife*. Ioh. 12. 6. a *Traytor*. Luk. 6. 16. a *Diuell*. Ioh. 6. 70. Euen in headen Gods owne house, and habitation, were found such Angels in whom God found not stedfastnesse; such Angels as *kept not their first estate, but left their owne habitation*, and became Deuills. Now then looke back vpon some of these Instances, and see if this kinde of reasoning bee safe. In *Noabs Arke* there was a gracelesse *Cham*, therefore all in the Arke were such as hee. Amongst the twelue Patriarches *Reuben* was vncleane, and Incestuous, therefore all your pillars of your Ancient Church were such also. Among the twelue Apostles of Christ the great professours, and preachers of his Name, *Judas*

p Simpliciter  
 autem fateor  
 charitati ve-  
 fira-quomodo  
 difficile sum ex-  
 pertus meliores  
 quam qui in  
 monasterijs pro-  
 fecerunt: ita  
 non sum ex-  
 pertus peiores  
 quam qui in  
 monasterijs ce-  
 ciderunt. Aug.  
 Epist. 137.  
 q Nolite ergo  
 propter amur-  
 cas qui oculi  
 vestri offendun-  
 tur, terculari  
 detestari, unde  
 apothecæ domi-  
 nicae fructu olei  
 luminosioris  
 implentur Aug.  
 Epist. 137.

was a *thiefe*, a *traytour*, a *deuill*, therefore the whole company, is a colledge of *thieves*, *traytours* and *deuills*; Amongst the Angels in heauen, there were legions of *Deuills*, therefore all of the same stampe, all alike; would not all men spit in that mans face that should thus reason? and yet how familiar is such reasoning in too many mens mouths. It is a sure thing that as P there cannot bee found better men in the world, then amongst those in the Church, professing Christ's Name, and Truth, so neither can there be found sometimes worse then those that in the Church fall into heynous scandals. The which since it must so be, why should the filth of some particular persons miscarriages be flung in the faces of all. What is this but for the *glees*, and the *dregges* to loath the *presses* from whence Gods store-houses are filled with oyle?

2. That

2. That though there bee such, and that too many, yet farre many more there bee of the same profession that are not such, what though Christ haue one disciple that becomes a thiefe, a traytor, a deuill, that brings scandal vpon the Preaching, and profession, of his Masters Name, yet hath he not eleuen others holy and right godly men, that liue according to their profession, and doe their profession honour and credit? What though one Christian Corinthian fall into the sinne of Incest, yet why should the heathen Corinthians cast the disgrace of that his sinne, vpon all the Christian Corinthians? Are they so blind that they cannot see, that there be many *Corinthians*. *Act 18.8.* and that *God bath much people in that City.* *Act. 18. 10.* Who are holy, gracious, mortified, and renowned for the power of Godlines, that doe euery way make

good the religion they profess? what though, now and then we see a starre falling from Heauen, yet see wee not millions of those glorious lights of Heauen, keepe their station and their lustre? And why haue not men an eye as well to looke at such, at the many such whose lifesse quite with their holy profession, as they haue an eye to looke at such, at a few such as giue scandal? why can they not see that there are that shine as lights in the middest of a foward, and a crooked generation, and so shine that they bee ornaments of the Church, as well as they can see such, as are the disgracers and dis honourers of religion? Surely because they are a foward and a crooked generation, and out of that peruersnesse of Spirit for one, and by one will iniuriously iudge and condemne all.

3. If all such, how is it that such  
more

*Quapropter  
& scotistamur  
de aliquibus  
purgamentis,  
consolamur ta-  
men de pluribus  
ornamentis.*

Aug. Epist. 137

more then all doe condemne such scandalous offenders. Who so sharpe, and so seuere against them, for their scandals as such as pro- fesse the same truth with them. O- thers triumph ouer them, scorne and deride them, but who so sadly, and so sharply reproves, censures, and condemnes them, as doe they of the same profession? Who so discountenances, and discardeſ them once lapsed till their pub- lique satisfactions, and their vn- queſtioneſ repenteſce, and humili- ations doe in ſome meaſure waſh off the blurre of their scandals. *Sufficient to ſuch a man is this pu- niſhment which was inflicted of ma- ny 2. Cor. 2. 6.* And ſufficient was the inflictiōn of that pu niſhment, by thoſe many to acqut them from being all ſuch. If they had all coun- tenanced him, held fellowship and communion with him, pleaded his cauſe, and iuſtified his practiſe, then had

had there beene some colour to haue said they had beene all such. But now that the Corinthian Christians, deale so seuerely with him, for his offence, it is cleare that they are not all such, for if all such as hee, then should he haue found more fauour at their hands then so. And this was *Augustines* answer vnto, and defence against the *Manichees*. It was their fashion it seemes to disgrace the Church, and cast reproach vpon it, and to besmeare it with the mire of the fowle actions of scandalous professors of Christian religion. *Hee* confesses that indeed there were many, that gaue scandal by their lustfull and luxurious lifes, by their drunkennes, vile wordlines and earthlines, but yet giues them to vnderstand that they were iniurious, to re-

*f Nolite nibi  
colligere profes-  
sores nominis  
Christiani, nec  
professionis sue  
vix aut scientes  
aut exhibentes.  
Nouimus effe  
qui luxuriosissi-  
mè super mor-  
tuos bibent. No-  
uimus qui  
renuncianterint verbis huic seculo. Nunc vos illud admoneo ut aliquan-  
do ecclesie catholice maledicere destinatis vituperando mores hominum  
quos & ipsa condemnat, & quos quotidie tanquam malos filios corrigere  
studet. August. de moribus eccl. Cathol. 34.*

proach

proach the Church with the condemning of the manners of those men whom the Church her selfe did condemne, and whom as euill children shee daily endeauoured to reforme. If indeede others of the Church professing the same Religion had winked at them, had slighted their offences, or had in any kind seemed to haue countenanced their persons, or approoued their courses, then might the *Manichees* haue had some colour to haue for their sakes condemned all professours, that they were all alike. But professours and the Church condemning and crying downe their courses it was but malignantly and peruersly done of the *Manichees* to twit and reproach the Church with such mens manners.

## CHAP. IIII.

*That Scandals are wofull and fatall  
euencts to the scandalized  
world.*

**H**itherto wee haue seene the *Necessitie*, come we now to consider the *Mischief* of scandals. That mischief is two-fold. The first is a *woe* to such as are scandalized that doe stumble & are offended. *Woe to the world because of offences*. For the meaning of the words. *To the world*, that is to worldly and carnall men. Because of offences, or from offences. *απὸ τῶν σκανδάλων*, not *διὰ τῶν σκανδάλων*, from offences, not for offences, not as if scandals were the *cause* for which the *woe* comes, as if God brought a *woe* vpon men for their scandals, but that scandals are the *meanes* and the *Instruments* by which, and *from* which God brings

wo

wo vpon some mens heads. So that these words are not to bee vnderstood as threatning of woe to such as giue offence by falling into scandalous sinnes, who are threatned in the former verse, and in the end of this, but it is a threatning of wo to men of this world, wicked and vngodly men taking offence at the scandalous actions of such as profess Religion, that these scandals should prooue to such matters of woe and sorrow, and from, and by them shoulde much mischife come to worldly men. Which wordes so opened, afford vs this point.

*That the scandalous and offensive Actions of such as profess the Gospell and Name of Christ are fatall, dismal, banefull and wofull euents to wicked and worldly men.*

God that hath a prouidence in  
all

all euents, hath an all-wise and ouer-ruling prouidence in euents of scandal, and he in that prouidence of his orders and appoints them so to come, that they make way for some great woe to worldly men. Euery scandal is a *stumbling blocke*, and when a scandall is giuen, there is a *stumbling blocke* laid, and such a *stumbling blocke*, at which some men shall not onely breake their shinnes, but their neckes. But who layes this *stumbling blocke*? This *stumbling blocke* God layes, *Ezek. 3.20. I laying a stumbling blocke before him he shall die.* When God in his Iustice meanes to make sure worke with some men that they shall die, he first in his prouidence disposes of a *stumbling blocke* to be laid in their way, at which they may stumble so as they may fall, and bee ruined, so as they may die. Amongst many other *stumbling blockes* that God disposes to bee laid

laid in mens wayes , this is a very frequent , and ordinarie one , the scandalous actions of some Professours of Religion. And when such stumbling blocks are laid , *woe to the world* , they are fatal , and mortal , *I laying a stumbling blocke that he may die.*

The word *Σκάνδαλον* , a scandal , the Grammarians say it signifies the crooked piece in a trap to which the baite is tied , at which a Mouse , Rat , Wolfe , or any other vermin biting , the trap fals downe , ensnares , and catches the beast . So that in scandalous events God sets vp a trap , a gin , a snare , by which hee purposes to catch and ensnare such vermin as men in a reprobate condition bee . That looke as when a man sets vp and baites a trap hee may say , Now woe to Rats and Mice , woe to the Foxes , Wolues , and the baggage vermin , so when scandals fall out , *woe to the world* , Gods

*Σκάνδαλον*  
significat' pro-  
priè tigillam in  
instrumentis  
quibus capiun-  
tur lnipi , aut  
vulpes , aut mi-  
res . *σκάνδαλον*  
*τὸν μάτυρα*  
apud Hesych .  
Melan&h . ad  
Rom 14 .

Gods trap is set vp to ensnare such withall as are *made to bee taken*, 2. Pet. 2. 12. And looke as a man when he sets vp a trap, hee intends it purposely for the woe of vermin, so when God in his prouidence disposes of the euents of scandals, hee therein intends the woe, the ensnaring, the catching, killing, and destroying of such who had beene happie, if they had beene made the vilest vermin in the world.

That which *Salomon* speakes of a wicked mans owne sinne, is also true of the scandalous sinne of another, *Prou. 29.6. In the transgression of an euill man there is a snare*, though he take a great deale of delight, and pleasure in it, yet it will proue a trhacking snare; so in the transgression, the scandalous transgressio of a good man, or a seeming good man, there is *a snare*. Though euill men take a great deale of Content, and make themselues

much

much mirth, and pastime at the fals, and scandals of such as pro- fesse religion, yet in that scandalous transgression there is a snare for them, a deadly, and a mortal snare; *woe to the world because of offences.*

As it is in the case of *Passive*, so is it in the case of *active* scandals. Now in case of *passive* scandals it is true, *wo vnto the world frō offences.* Such offences worke to worldly mens great smart, & sorrow. The Apostle speakes of Christ, *1. Pet. 1. 8.* that he was *νέπος σκανδάλου, a rocke of scandal,* or offence. And *Is. 8. 14. 15.* the Prophet foretold that he should be for a gin, and for a snare to the inhabitants of *Ierusalem.* So that it may be truly said of such, *wo vnto them that Christ the rocke of scandal euer came into the world. For Iudgement and for woe, am I come into the world, Iohn 9.*

Thus also is it true in case of *Ac- tive* scandals, for *Judgement do they*

come into the world, and for judgement vnto the world. *Woe be to the world for the scandalous sinnes of Professours of Religion,* for they be set vp to be *stumbling stones and rockes of offence,* against which men of the world shall dash themselves; they beset for gynnes and for snares in which they shall bee taken. In the case of *passiu* scandals, where offence is onely taken, there the trap is baited with the *bread of life.* In the case of *Actiu* scandal, where offence is giuen, there the trap is baited with *baine, and payson,* with *deadly payson,* death is in the trap. Now if *woe* to the world when the trap is baited with the *bread of life,* how much more *woe* to the world, when it is baited with ranke, and *deadly payson?*

Scandals and offences are dismal and fatal to wicked men, because God in his intention and administration disposes and orders them

as

as the meanes that shall make way for the surer and sorer punishment of them for their vnpromisablenesse vnder, and their contempt of the Gospell, the meanes of grace and the holy examples of such as are truly godly. Therefore are they fatal and wofull euents because they are sent as executioners of diuine vengeance vpon the disobedient rebels against the Gospel. God giues men his word and the Ministerie of it to conuert, and save them, the holy examples of his children to guide, and lead them. Now neither one thing nor another will reclaime men of the world, nothing will doe them good, still will they goe on in their vnbeline and hardness of heart, notwithstanding the light of the Word, and the light of holy examples, notwithstanding the shining light of both, they will loue, and liue in darknesse still. So then God seeing this that nothing

will better them, but to Hell they will goe, and damned they will be, let his Ministers, and his people do what they can, he thereupon enters into a resolution to make sure worke with them, and to take such a course as shall infallibly, and irreuocably make way for their eternall ruine, and to this end in his prouidence disposes of these scandalous events, as stumbling stones, and stumbling blockes; at which they may so stumble as they may fall, and be surely ruined. As if the Lord should speak on this manner. I haue giuen you my Word and Gospel, it hath beene preacht amongst you plentifully, and powerfully, all the meanes notwithstanding, you haue not beene one whit the better, but rather worse, yee are more stubborne, more rebellious, more malicious, and to Hell yee will, doe my Ministers what they can.

Wel

Well then since there is no remedie, since yee will goe, I will take an order to set you going surely. Behold, in my prouidence I will dispose of scandalous euents to fall out that shall lie as stumbling blocks in your way; at which, stumble yee, and fall yee, and be yee remedilessly ruined. I gaue you my word that you might haue risen, but you would not be raised by it, I wil therfore lay a stumbling block in your way, at which you shall bee sure to fall. I gaue you my word that you might haue liued, but now I will *lay a stumbling blocke that you may die, Ezek. 3.20.* You would not bee drawne to Heauen by the holy examples and lifes of my Saints, therefore shall yee bee head-longed another way by the scandalous euents that shall by my prouidence fall out. I sent my Ministers, whom I made fishers of men, with their nets and baites to

catch you, but by no meanes would yee bee caught in their nets, nor bite at their baites, nor bee catcht with their hookes; therefore now will I dispose of scandalous euents, which I will set as traps, and snares and ginnes for you: greedily and eagerly shall you come to them, & shalbe ensnared and held fast for euer getting out againe. And thus doe scandals come has messengers of wrath and death.

Gods dealing with wicked men in euents of scandals, is cleane contrarie to his dealing with good men. Such as loue the truth of God, and subiect vnto it, though scandals come shall not bee ensnared by them, God will secure and saue them from being ensnared, *Psal. 119:163.* Great peace haue they which loue thy law, and nothing shall offend them, or, they shall haue no stumbling blocke. Such as loue Gods truth haue great peace, great secu-

securitie when scandals fall out, they shall haue no stumbling blocks; God himselfe will keepe them, that they shal not dash their feet against these stones, they shall haue no stumbling blockes to hurt them. But now on the contrarie great danger and mischiefe shall they haue that loue not the Law, they shall haue stumbling blockes, and therefore because they loue not Gods law shal they haue them, that God may bee auenged vpon them for the negle<sup>t</sup> and contempt of his truth. And because they loue not Gods Law, therefore shall scandals come, that shalbee fatal stumbling blocks for them. That looke as *Sa-lomon* speakes of the Harlot, *Eccl. 7.26.* *I finde more bitter then death the woman whose heart is snares and nets, and her hands as bands, who so is good before God shall escape from her, but the sinner shalbee taken by her;* So may it be said of scandals.

Mare bitter then death, ( woe vnto the world because of scandals ) are scandalous euents, for they are as snares and nets, who so is good before God, an holy and a godly man ihal escape, and bee deliuered from being ensnared by them, but the finner, the neglester and contemner of Gods grace shall be taken, and bee ruined by them, and therefore woe vnto the sinners of the world because of scandals. It is in this case betweene men of the world and scandals, as it was in *Ahab* case betweene him and his false prophets, 1. King. 22. 20, 21, 22. God had a purpose out of diuine Iustice and vengeance that *Ahab* should fall, and bee ruined. Now God enters into counsell what course shall bee taken to bring it about that hee may fall and perish, Verse 20. Who shall perswade *Ahab* that bee may goe vp and fall at Ramoth Gilead. There comes forth a spirit,

spirit, Verse 21. and sayes, *I will perswade him.* The Lord askes, Verse 22. *How or wherewith?* Hce answers, *I will goe forth and bee a lying spirit in the mouth of all his prophets.* And the Lord said, *Ibou shalt perswade him and preuaile at so, Goe forth, and doe so.* The case is the very same here. God bestowes his Word, and the Ministerie of it vpon a people, it workes them not to Faith & Repentance. Hereupon is the Lord prouoked to anger, and vpon that hee enters into a consult of reuenge. Here be a company of men that haue had the meanes of grace, but they will not bee conuerted, and raised vp, I am therefore resolued they shall fall into Hell for euer. But who will now take some course that they may fal. Then steps forth Satan, I will take a course to make them fall fatally. And the Lord sayes what course wilt thou take? Satan answers. I wil

will goe forth and draw some noted Professour of Religion into some grosse and scandalous sinne. And that scandal of his wil be such a stumbling blocke at which they will so stumble, that I will warrant them fall farre enough, and deepe enough for euer recovering out of the pit. And the Lord answeres, Thou shalt effect it and preuaile, Goe forth and doe so. Goe Satan, preuaile with such, and such a Professour of Religion to bring him into some fowle scandal. And let that scandal bee a fatal stumbling blocke to make such fall, and assuredly perish, that would not bee wrought vpon by the word.

So that looke what the false prophets were to *Ahab*, that are scandals to the world, meanes of their fatall fals and ruines, woe to *Ahab* because of the false prophets, and woe to the world because of scandals that make way for their mischief,

chiefe, as the false prophets did for *Ababs*. So that by all this wee see that Gods disposall of scandals, is an *Act* of diuine vengeance, and Iustice plaguing mens vnprofitablenesse vnder the meanes of grace, that by this meanes their righteous damnation might be sealed vp, and made sure.

And therefore this is a point well worth our obseruation. That where God sends most preaching, and the greatest meanes of grace, there commonly fall out the greatest and foulest scandals, and where little or no meanes, little or no scandal.

Now what may the reason of this bee? Not that the preaching of the Gospel makes men worse, as men of euil spirits are readie to slander and calumniate it in case of such euents, but amongst many other reasons that might be giuen of it, this is one speciall one. Where

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God giues greatest means of grace, and saluation, there mens sinne in their vnprofitableness, impenitencie, and vnbeliefe is the greater. The greater mens sinnes are, the greater is Gods wrath, and therefore out of the greatnessse of his wrath against mens great vnprofitableness, God disposes it, that where the greatest meanes of grace are neglected and contemned, there shall bee the greatest scandals, that so hee may greatly plague great vnprofitableness and contempt. God will haue such as be ynprofitable vnder great means, to haue great fals, that they of all others may fall most lethally, and most dangerously, and fatally. Now a little stumbling stone causes but a little & an easie fall, but the greater the stumbling block is, the greater, and more wofull must the fal needs bee. And therefore where greatest meanes not profited by, are, there are

are greatest scandals to bring the greater woe, and vengeance vpon so great vnprofitableness; therefore there the greatest stumbling blockes to fall by, where the greatest meanes to rise by, that such may not simply fall, but so fall that they may be dasht to peeces.

## C H A P. V.

*How Scandals come to be so woefull  
and Mischieuos.*

**N**ow how Scandals make way for mens fals and ruines, and so for their woe will appeare in these following particulars.

1. In that they make way for their stumbling at Religion and godlinesse, the powerfull and saving profession thereof. When men stumble at Religion and are so offended at Godlinesse as to dislike and

and reiect it, and that with a peremptorie resolution of spirit neuer to receiue and embrase it, it must needs bee confessed that such persons are in a woefull and miserable case. Wee find some that *stumbled at Christ*, 1. Pet. 2. 8. Some that *stumbled at the word*, 1. Pet. 2. 8. Some that *stumble at the law*, Mal. 2. 8. Some that *stumble in their wayes from the ancient pathes*, Iere. 18. 15. Now to stumble at Christ, at the word, at the Law, at the ancient wayes, at religion, this is a *woefull* thing. There is but one true religion in which a man can be saued, now therefore *woe* to him that stumbles at true religion, for there is no way but infallible damnation for such a man. There is no way of saluation but by Christ, *There is no other name vnder heauen to be saued by*, Act. 4. 12. Therefore *woe* to that man that stumbles at Christ, for that man puts himselfe out

out of possibilitie of saluation. The word, is the word of grace, *Act. 20. 32.* the word of life, *Iob. 6. 68.* the word of the kingdome, *Mat. 13. 19.* therfore woe to that man that stumbles at the word, for he puts himselfe out of possibility of grace, eternal life, and the kingdome of God. *The Law of the Lord is perfect, conuerting or restoring the soule, Psal. 19. 7.* therefore woe to him that stumbles at the Law, for hee is out of possilitie of being conuerted, and restored. *The old and the Antient wayes are the good wayes wherein a man shall finde rest to his soule. Ier. 6. 16.* Therefore woe to that man that stumbles at and from the antient wayes, because what possibility hath hee of finding rest to his soule?

Now by scandals and offences stumbling blockes are laide to make men stumble at these, and so to bring woe vpon their soules. When

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professours of religion, of Christ, of the word, of the law, of the Antient wayes fall into fowle scandals, thereupon men of the world take occasion to stumble at that Religion, at that Christ, at that word, at that law, at those Antient wayes which they profess, and grow to a resolution neuer to make or meddle with these, and so make way for their owne woe by refusing, and resoluing against the wayes of saluation: for looke what the force of holy example and good life is to stop mens mouthes, and gaine their hearts to a loue and liking of the truth and religion, of that force on the contrary, is euill and scandalous life to keepe men of Godly and holy life, good conuersation makes euill speakers ashamed. 1. Pet. 3. 16. Well doing puts to silence the ignorance of foolish men, 1. Pet. 2. 15. that they cannot speake euill of Godlines and Religion. Religious

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conuersation winnes and gaines those that are *without* and brings them to a loue of religion, 1. Pet. 3.1. So contrarily, scandalous carriages embolden the faces, and open the mouthes of enemies, stumbles, and offendes them, and workes in them such a disallowance of religion and dislike of the profession of Godlines, that they vtterly resolute against it.

And that scandals, doe make men thus stumble at Religion, the word, &c. how plaine doth dayly experience make it? let such an one as professes Christ, his word, his truth fall into any scandal, and what followes? Oh! Say men, this is their religion, this is their profession, doe ye not see what persons they are that are of this same holy religion, and profession? Are there any worse then these, more dishonest, and deceifull? If this be their religion, God blesse mee from their

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religion, I am resolued never to be of such a religiō, I now plainly see that it is nothing but errant hypocrisie, lying, coozening, & dissembling. And thus through diuine vengeance punishing. thē for their vnp̄fitablenes vnder the word, they so stumble at these scandals, as to fal into an hatred, and dislike of sauing religion, and sauing powerfull profession of it. Into which who so falles, how woefully falls he ?

That scandals do bring this woe vpon the world, and proue ruining stumbling blockes thus to make them fall, is further cleere by that, *Mal. 2.8. Yee are departed out of the way.* It is a charge vpon the Priests. The <sup>u</sup> Priests that preached, & professed the law, they departed out of the way, they committed grosse and fowle scandals what was the issue of it ? A great deale of mischiefe followed vpon it, namely, a *woe*, an heauie woe, vnto the people

<sup>u</sup>*Misera eorum  
conuersatio ple-  
bus tue misera-  
bilis subuersio  
est. Bernard in  
conuers. Pauli  
ser. I.*

ple from their scandals. But what was that woe? *Yee haue caused many to stumble at the Law*, that, is to stumble at true religion, and the wayes of God. When the people saw the Priests that professed and preacht the Law, and who so great Zelots for the Law as they; when they saw these Priests to liue so loosely, and so scandalously they began to start at it, and to question happily whether this Law, this religion they preached, and professed were of God or no. And if this were their law, and their religion, for their parts they were resolued neuēr to haue to doe with such a Law, with such a religion. Thus their scandals did stumble the And thus did their scandals bring an heauie woe vpon the people, for what a woefull condition was this, thus to stumble at the Law, at the true religion of God? what was this, but to seale vp, and make sure

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their owne damnation ? for if they would none of the Law, they could none of Heauen, if shut out of Heauen, what remayned but Hell ? The Lord had, it is likely , a long while called vpon the people by his Prophets , they would not hearken nor repent , nor imbrace the truth of God. The Lord therefore in his Justice resolues to be reuenged vpon them , by bringing a woe vpon them. And what woe would God bring vpon them ! This woe of stumbling at religion that so hee might make sure worke with them, that since they would not be saued, when hee offred them saluation, therfore now they should neuer be saued. But now what course will God take to effect this, and bring this woe vpon them. He will in his wise prouidence lay the stumbling blocke of the Priests scandals in their way , at which they shall so stumble as to dislike the Law , and

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to fall into an vtter distaste of religion, by which they should make sure worke against their owne saluation. And so woe was vnto the people from the Priests scandals.

2. Scandals make way for woe in that they make way to occasion, men of the world to fall into the fowle and woefull sinne of blappheming Gods holy Name. It is a woefull thing to fall into that sinne, especially so to fall into it, as to make that the ioy of our hearts which tends to the reproach and dishonour of his Name. The Name of God is a glorious and a fearefull Name. Deut. 28. 50. and therefore how woefull and fearfull a thing for a man to blasphem that Name. What doth he better then cut himselfe off, from all communion with God that blasphemeth his Name, that flies in his face, and triumphes in his reproach. It is said of the malicious Iewes. Aet. 13. 45. that

they speake against Pauls doctrine contradicting, and blaspheming. And marke what followes, verf. 64. *Seeing yee put the word of God from you, and iudge your selues vnworthy of euerlasting life, loe we turne to the Gentiles.* See then when they blasphemed what they did, They put away the word from them, they iudged themselues vnworthy of life, they caused God to turue away the meanes of saluation from them. Such a case is a woefull case, and to this case will contradicting & blaspheming of God, and his truth, and Religion bring men. And therefore in this regard are scandals woefull euent because they occasion men to blaspheme and speake euill of God and his truth. When David fell into that foule Scandal, what followed vpon it? See 2. Sam. 12. 14. *By this deede thou hast giuen great occasion to the enemies of God to blasphem.* Those amongst the

the people that were haters of true godlinesse, and enemies to the powerfull profession thereof and so enemies of God when *David* fell into this sinne, they fell into a woefull case, they presently fall a blaspheming of Religion, and speaking euill of godlinesse, and he that blasphemeth godlinesse blasphemeth God, and so by this meanes causes God in wrath peremptorily to turne from them. So *Rom. 2.23.24.* *thorough you the name of God is blasphemed amongst the Gentiles.* So that the scandalous sinnes of the Iewes were stumbling blocks to the Gentiles that made them fall into that fowle sin of blaspheming, that must needes make them unworthy of eternall life.

3. Scandals make way for woe, in that they make way for the hardning of the hearts, and stiffening of the neckes of sinnefull men in their euill wayes. It is a very

dangerous thing, for a man to bee in a sinnefull way, but for a man to haue his hand strengthened in his Iniquity, to bee hardened in any sinne, this is a woefull condition. It is the greatest *woe*, and *curſe* that can be to haue ones hart hardened.

*Lam. 3. 64. 65. Render vnto them a recompence O Lord according to the worke of their hands, Giue them obſtinacie of heart, thy curse vnto them.* Salomon speakes of the *plagues in the beart.* *1. King. 8. 38.* The plague in the body, is a woefull disease, and what then is the plague in the heart. God threatens *Pharaoh* with this plague, *Exod. 9. 14. I will at this time ſend all my plagues vpon thine beart*, and ſee how God did it. *Exod. 10. 2. Goe into Pharaoh for I haue hardened his heart.* Therefore the *Hardnes*, or *Hardening* of the heart is the *plague* of the heart. God ſent ten plagues vpon *Pharaoh*, but this plague

plague of his heart, in the hardening of it, was ten times greater then all the plagues of *Ægypt*. It is that which vsually God premiseth, and fore-sendes when hee meanes to prepare men to temporall destruction. When God meanes resolutely, to speede a particular person, or a whole nation, and to bring ineuitable destruction vpon them, God first makes way for it, by the hardening of mens hearts. *Exo.* 14.17. When God would get himselfe honour in the destruction of *Pharaob* and the *Ægyptians*. *I will saith hee*, harden their hearts, and they shall follow them, and *I will get me honour vpon Pharaob*. So *Iosb.* 11. 19. 20. Not a City that made peace, with the children of *Israel*, saue the *Hiuites* the *Inhabitants of Gibeon*, *They tooke all in battell*. But why did not other Cities, doe as the *Gibeonites*, why did not they submit, and seeke their peace? Because

cause God had a purpose, they should bee destroyed, and to make the surer way for it, gaue them vp to an hardened heart, *for it was of the Lord, to harden their hearts, that they should come out against Israel in battell, that he might destroy them utterly, and that they might haue no fauour but that he might destroy them.* So that when God meanes that a man shall haue no fauour, but be utterly destroyed then God first giues men vp to hardnesse of heart. Nay, it is that which is a woefull preparatiue to eternall wrath, it is that which lockes men, and shuts them fast vp, and keepes them sure for eternal vengeance. When God is so angrie, as that hee is peremptorily resolued that a man shal not be saued, but bee damned without all peraduention, then God giues him vp to the hardnesse of heart, vnder which hee shall be surele reserved vnto the day of wrath.

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When a Prince is resolued to put a man to death, he commands him first to bee surely imprisoned, to bee laid fast in fetters and irons. When Herod meant to execute Peter, see what sure worke is made, *He is deliuered to foure quaternions, of Souldiers to bee kept, hee lies betweene two Souldiers, bound with two chaines, and the keepers before the doores keeping the prison, Act. 12. 4.6.* So that in reason there was an impossibilitie of his escape from death.

So when God will make sure worke with a man, and is peremptorie for his execution, the Lord deliuers him vp to hardnesse of heart, and this hardnesse of heart will be as *quaternions of Souldiers, as Chaines, and Keepers, Lockes, Barres, Boult, and Fetter*, to reserue a man sure for damnation. A man hath had the meanes of grace offered him, he hath slighted them, and

and he will goe on, and he will doe this and that , say all the Preachers what they will, and can to the contrarie. When God sees this , hee thus resolues. Here is a man that I would haue sauied , I offered him the outward meanes of grace , but he hath stubbornly and rebelliously stood out against the meanes , I am resolued hee shall neuer be sauied. I but perhaps the man liues still vnder the meanes of grace , and so long there is a possibilitie of his conuersion , and if he be conuerted he must needs be sauied. Therefore God to keepe him from saluation will take a course sure enough to keepe him from conuersion. Now what course is that? God will haue such a mans heart hardened. And if once the heart be hardened there is no possibilitie of Conuersion , & is no Conuersion , no Saluation. This processe of Diuine Justice & vengeane wee haue. *Is. 6. 10. Make the*

the heart of this people fat, and make their eares beauie, and shut their eies lest they see with their eyes, and heare with their eares, and vnderstand with their heart, and conuert and be healed. We see in the end of the Verse, that Gods full and finall resolution is that they shall *not bee healed*, that is, they shall not be sauued, as appeares, *Mark. 4. 12*. But how will God keepe them from being sauued, they hauing, and hearing the Word? They shall *not bee conuerted*. But how will hee keepe them from Conuersion? They *shall not vnderstand with their heart*, though they heare. But how will hee keepe them from vnderstanding with their heart? *Goe make the heart of this people fat*, that is, goe harden their hearts. When the heart is hardened they cannot vnderstand with the heart, when they cannot vnderstand with the heart, they cannot bee conuerted, when they can-

cannot be conuerted, whē they can-  
not be saued. And so the hardening  
of the heart is nothing else but the  
locking, and the shutting, and sea-  
ling of a man vp, to keepe him sure  
and fast for Hell. So that for a man  
to bee giuen vp to hardnesse of  
hearr is a signe, and a *wofull* signe  
that a man is such an one, as on  
whose soule God is resolued to  
shew no mercie, and that a man is  
in the wofull state of reprobation.  
Therefore see how the Apostle  
speakes, *Rom. 9. 18.* *Therefore hee*  
*hath mercie, on whom hee will haue*  
*mercie, and whom he will be hardens.*  
See how *hardenings*, and *shewing*  
*mercie* stand in opposition. *Whom*  
*he will be hardens*, that is, he repro-  
bates, and shewes no mercie to.  
But why sayes he not, to whom hee  
will shew no mercie, hee shewes  
none, but it steed of that, *whom hee*  
*will bee hardens?* Because God  
makes way for the execution of his  
coun-

counsell of Reprobation by Hardening mens hearts. By al this then it is cleere, that it is a *woefull* thing to bee giuen vp to the hardnesse of heart, *woe* to that man that hath his heart hardened.

Now then Scandals are *wofull* euents vnto men of the world, because they be such snares and stumbling blocks, as make and occasion them to fall into this *wofull* condition of hardening their hearts. Therefore *woe to the world because of scandals*, because by scandals their hearts shalbe hardened, they shall haue the wofull plague of the heart, they shall come vnder a wofull curse, be brought into a preparatiue condition for temporall and eternall ruine. For when men see such as make profession of godlienesse to fall into scandals, and hainous euils, it occasions them exceedingly to harden their hearts, and to blesse themselues in their euill,

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& vngodly wayes, as if their wayes were better then the wayes of godlinesse, and their persons in a better estate and condition then theirs that make such adoe with their profession.

Wee may conceiue the truth of this in the scandal of the Incestuous Corinthian, *1. Cor. 5.* There were multitudes of Heathen Corinthians that had not yet receiued Christ, nor his Gospel. The Christian Corinthians had questionlesse beene dealing with the Heathen Corinthians, to bring them to repentence for the sins of their Gentilisme. What those sinnes were wee may see, *1. Cor. 6. 10.* *Neither fornicators, nor Idolaters, nor Adulterers, nor effeminate, &c. nor Thieues, nor Couetous, nor Drunkards, &c.* And such were some of you. Namely, when they liued in their Heathen condition. Now out of these sinnes would not the

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Heathen residue be brought. Now when all meanes , and endeauours for their reclaiming were in vaine , God in his Iustice woulde euen giue them vp to that wofull condition of being hardened in those their sinnes.

To this end in his prouidence a scandalous euent is disposed to come to passe in the sinne of the incestuous Corinthian , which could not but turne to the great hardening of the Heathens heart in their sinnes, Then began they to say and thinke in their hearts, They told vs our estates , and our wayes were dangerous and damnable , but to bee sure , our wayes are as good as theirs. Wee are better yet then these professours of Christ , we are honester at the hardest , then are they , The fornication and filthinesse that is *acted* and committed amongst them is not once *named* amongst vs.

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Wee will therefore euen keepe vs in these wayes , and goe on in these courses still. For if such as these professe themselues to be , if your holy and strict Christians may doe such vile things as these, then I trow it is not such an hainous thing for vs that make no such profession to bee Drunkards , Adulterers, Swearers , &c. And thus by occasion of this scandal did they confirme , hearten , and harden themselues in their iniquities. Suppose any of the Christians had after the falling out of this scandal , but offered to haue reproued an Heathen Corinthian for Fornication , Drunkennesse , &c. what answere was he like to haue had but such an one as this. Oh Sir , it is no maruell, you should find fault with me, though now and then I may bee drunke, or commit fornication, yet I am not such a beast , as such an one your fellow Christian , that made

made such adoe with his holinesse that hath now married his fathers Wife, I would you should know it, I am as honest as he, and as good a liuer as hee for his heart. And so shooke they off all admonition and reproofe, & hardened their hearts against all remedies by occasion of that scandal. And so was there a woe to many an Heathen Corinthian, from the scandal of that incestuous Christian, because they stumbled at it & were ensnared by it, so as to harden themselves in their sinfull courses, & so by that hardnes were sealed vp to assured wrath.

There is nothing hardens men in their Iniquitie more, then to Iustifie them in their sinfull wayes. There is a Iustification of a sinner from his vngodliness, and there is a Iustification of a sinner *in* his vngodliness.

The first is a blessed thing, and makes a man happy, *Psal. 32: 1. 2.*

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The second is woful, dismal, and dangerous. Iustification of a sinner frō his sins is called *a Iustification of life, Rom. 5.18.* But Iustification of a sinner in his sins is a *Iustification of death*, that seales vp a man to damnation. Iustification of a sinner from sin is an *Act of Gods grace, & mercy*, and so hee iustifies the vngodly, (*Rom. 4.5. on him that iustifies the vngodly*) by acquitting, discharging, and absoluing him from the guilt of his vngodliness. Iustification of a sinner in his sin is *an act of Gods wofull vengeance* punishing men for former vngodliness, and making way for the infallible ascertaining of his damnation. And for Iustification of a sinner in his sinnes is way made by scandalous euents. And that scandalous euents doe iustifie vngodly men in their sins, and so harden them therein, may appeare by that, *Ezek. 16.51. Neither hath Samaria committed halfe thy*

thy finnes, but thou hast multiplied thine abominations more then they, and hast iustified thy sisters in all their abominations which thou hast done. *Samaria* was one of *Iudahs* sisters; The *Samaritans* were an idolatrous wicked people, *Iudah* shee professed her selfe the people of God. Now *Iudah* that professed her self Gods people, fel into foule, and scandalous abominations. *Samaria* committed not halfe her finnes. Vpon this, *Samaria* begins to Saint her selfe, and to iustifie her selfe, being iustified by *Iudah*. Which may be vnderstood not on-ly of the *euent*, that *Samaria* was lesse vniust, and vnrighteous in comparison of *Iudah*, but also of the *effect* or *consequent* of that *euent*, because *Samaria* in compa-ring her selfe with *Iudah*, finding her selfe more iust, that is lesse vniust, did thereby positiuely iustifie her selfe, as if shee were in a good

case, and a good way, because *Judah*'s abominations were so many and so great, and because *Judah* is blacker then she, therefore she beginnes to imagine her selfe Lilly white. I, sayes *Samaria*, it is no maruell that *Judah* is so godly, so religious, so holy a people, and that I am so idolatrous, and so sinfull, I am sure I am not halfe so bad as she. For all their godlinesse, and Religion they talk of, for any thing I see, my life, courses, dealings are as good, and honest, nay, more iustifiable then theirs. And if *Judah* that professes such singular holinesse, doe thus and thus I hope my wayes being better then hers, my condition is better. I am therefore resolued to ride on in the old road still, I will not change lises and wayes with *Judah* for all her godlinesse and Religion. Thus questionlesse, did *Judah*'s abominations occasion *Samaria* to iustifie her selfe, and

and by such iustifying of her selfe, she hardened and strengthened her selfe in her sinnes, and so were *Iudahs* scandals and abominations *woefull events to Samaria*, because thereby her heart was hardened to her destruction.

It is with scandals as it was with those false Prophets, *Ezek. 13. 22.* *Yee strengthened the hands of the wicked, that bee should not returne from his wicked way.* Men cannot bee saued if they bee not turned from their euill wayes, men cannot be turned from their euill wayes, if their hands bee strengthened in them, and their hearts hardened. Now here was the mischiefe and the woe that came by those false Prophets ; they strengthened mens hands, and hardened their hearts in their euill wayes that they could not be saued. Such is the mischiefe and the woe of scandals , men cannot bee saued, vnlesse they returne

from their wicked way, they cannot returne from their wicked way so long as their hands bee strengthened, *and woe to the world because of scandals*, for they strengthen the hands of the wicked, and so make way for their fatall ruine.

Scandals are that to the World, that those things were to the *leuies*, Rom. 11. 9. *Let their table bee made a snare, a trap, and a stumbling blocke, and a recompence vnto them.* When no meanes of grace wil soften hard hearts and bring them to Repentance, God in his Iustice disposes of scandals, and they are made snares, traps, and stumbling blockes, and a recompence vnto them that God may recompence them for their vnprofitablenes; and by those scandals, occasion them to harden their hearts to their ruine, that would not bee softened vnto life.

It is otherwise to the World  
from

from the scandals and fals of Pro-  
fessors, then it was to the *Gentiles*  
from the fall of the *Iewes* from  
Christ. The fall of the *Iewes* was  
for the happinesse of the *Gentiles*.  
*Rom. 11. 11. 12.* *Hauē they stumbled*  
*that they shoulde fall?* that is, fall  
quite and cleane off, *God forbid*,  
*But through their fall, saluation is*  
*come vnto the Gentiles*, *The fall of*  
*them is the riches of the world*. But  
now in scandalous fals of Profes-  
sors into foule sinnes it is contra-  
rie, *Thorough their fals damnation*  
*comes to many*, and they are the  
mischief, miserie and vndoing of  
many. And that on this manner.  
God many times vouchsafes the  
meanes of grace and repentance to  
a people, in those meanes striues a  
long time with them, but striues in  
vaine. Therefore he resolues thus,  
My spirit shal striue no longer with  
them, but since they will not, they  
shall not be saued, I will take a sure  
course

course for their damnation. I am resolued they shall not be saued, and because they shalbee sure neuer to bee saued, I will make sure they shall neuer be conuerted, And that they may bee made sure for euer being conuerted, I will take a course that they shall not vnderstand the word they heare with their hearts, and that they may not vnderstand the word they heare, I will take a course for the hardening of their hearts, & for the thorough hardening of their hearts some professour of religion shall fall into scandal, and thereby shall their hearts bee hardened seuen fold more then euer, they shall iustifie themselues in their sinnes, and so by an hard heart shall put themselues out of all possibilitie of Conuercion, and so out of all possilitie of saluation. How often would I haue had you risen, and yee would not rise? therefore now shall

shall you fall into hell, for bee that hardens his heart shall fall into mischiefe, Proy. 28.14.

That therefore yee may fall into a mischiefe, and with a mischiefe; yee shalbe hardened, and that you may fall into greater hardnes of heart, some man shall fall into scandal; his fall into scandal shall make way for a woe to fall vpon your heads. His scandal shall harden you, that hardnes shall make you fall into mischiefe. And thus woe to the world because of offences, because they come to stiffen, and harden their spirits, and as messengers of wrath to bind them sure, hand and foote, that they may be prepared, to bee throwne out into vtter darkenesse.

Thus woe to the world, because of offences, because the world is occasioned by them, to reiect the sauing profession of Religion, to fall fowle on Gods holy Name, to iustifie

iustifie themselves in their sinne-fall wayes , and so by these things to make hell sure their owne. So that the fall of a professour of religion , is as the fall of an oake vpon vnderwood , and smaller trees , that be neere it: woe to them, when the oake falleth, because it mischieues, brushes and breakes them in pieces by its fall. It is iust in this case, at it was in the ouerthrow of that Army. *Ier. 46. 12. The mighty man hath stumbled against the mighty, & they are both fallen together, first one falleth, he being fallen, another stumbleth at him , and so they both lay on the ground together. Thus falls it out in scandals. First one falleth into some great sinne , others come and stumble at him being fallen, and so both fall , and the first mans fall is the last mans ruine. And therefore woe to the world because of scandals.*

## C H A P. VI.

*What little reason men haue to triumph at, and what great reason to bee cautelous in the euent of scandals.*

**A**ll this well weighed, and duely considered will giue vs to vnderstand two things: the litle reason of ioy, and the great reason of feare and caution in case of such scandalous euent.

1. It lets vs see what little reason men of the world haue to triumph, insult, and x reioyce as they vse to doe, in the falles and scandals of such as professe religion. *When my foote slippeth they magnifie them-selues against me. Psal. 38.16.* If such an one doe but tread awry, or his foote but *slip*, their enemies let not their *slips* slip, but take occasion from

χ Γινώσκω δὲ  
ἐγώ πολλὲς διὰ  
τὸ δυσσυνέδη-  
λον, καὶ τὸ μὴ κα-  
θαρὸν τῆς γυνά-  
κτις τοῖς τῶν  
πλησίων σύμαχο-  
μασινέπειχαίρον-  
τας. Iust. Mart.  
Epist. ad Zen.  
& Seren.

y Papif<sup>e</sup> ca-  
lumniandi stu-  
dio totam noſtrā  
conuerſationem  
obſeruant. Si  
quid ergo huma-  
nū patimur, ſicut  
profeſto in-  
firni ſumus, &  
patimur no-  
bra incommoda,  
ibi demum tan-  
quam famelici  
porci immer-  
gunt ſe in ſter-  
cora noſtra, &  
ex y<sup>s</sup> delicias  
faciunt, dum in-  
firmitatem no-  
ſtrā exēmplō  
maledicti Ham  
aperiunt &  
tradicunt, verē  
enim eſuriant &  
ſiunt ſcandala  
noſtra, Luth. in  
Gen. 9.

from ſmall ſlips to make great try-  
umphs, And if they be ſo ready to  
magnifie themſelues againſt them,  
when they but *ſlip*, how much more  
when they *fall*, and fall into the  
puddle, into the mire? How doe  
they magnifie themſelues againſt  
them then? The reproach and diſ-  
grace of their ſinnefull falls yeeldes  
aduersaries ſuch content that they  
proiect and lay on purpose for it.  
*Neb. 6: 13.* *Therefore was bee hired*  
*that I ſhould be afraid, and do ſo &*  
*ſin, and that they might haue matter*  
*for an euill report, that they might*  
*reproch me.* And therfore proiecting  
for their falles, and laying plots be-  
fore hand for them if it may, be no  
wonder that they ſo rejoyce and  
triumph if at any time they fall in-  
to ſuch finnes, whereby they may  
haue matter for an euil report that  
they may reproach them. So true  
is that which y *Luther* ſpeakes that  
they *hunger and ihaft, after the*  
*ſcandals*

scandals of the Godly, and if at any time, through humane frailety they doe fall into an euill, like hungry hogs they nuzzle in their excrements, and feast vpon them as vpon dainties, There being nothing that so glads their hearts, that so opens their mouthes with so much insolency and triumph. And as *Luther* compares them in this regard to hogs, so *Augustine* to dogs, namely to the rich gluttons dogs that lay licking, and sucking *Lazarus* his sores and woundes. It pleased not those dogs so much to be licking *Lazarus* sores as it pleases some men to haue their tongues in the scandalous wounds and sores of such, as profess godlines. As it is the sorrow, and grieve of good hearts, and that which makes them droope and mourne to see Christ, his Gospell, and truth reproached, and disgraced by scandals; so contrarily, it is meate & drinke to wicked ones, and

*z. Hos ergo de nostris doloribus  
suavitatem sue  
male lingue  
captantes; facile  
est ut illis cani-  
bus cōparemus,  
ſt forte in malo  
intelligendi  
ſunt, qui linge-  
bant vulnera  
pauperis illius  
qui ante ianuam  
divitias iacebat  
Et. Aug. Epist  
137.*

*a Proinde charissimi in isto scandalo quo de Bonifacio presbytero non nulli perturbabantur, non vobis dico ut non dolatis. Qui enim ista non dolent, non est in eis charitas Christi, qui autem de talibus gaudent, abundat in eis malignitas dia boli. Aug. Epist.*

137.

and the very ioy of their hearts, when such euent fall out.<sup>a</sup> As such as are filled with the loue of Christ, do grieue and mourne, so they that are filled with the malignity of the Diuell, doe reioyce in the euent of scandals. Any thing that makes to the disgrace of Gods Church, his cause, and religion, that sets and puts them into extasies of reioycing. 2. *Sam. 1.20. Tell it not in Gath, publish it not in the streets of Askelon, least the daughters of the Philistims reioyce, least the daughters of the vncircumcised triumph.* Why? what was it, that should make them triumph and reioyce? That *verse 19. How are thy mighty fallen? Saul and Jonathan were fallen, not by scandal, but by the sword*, but that fall such as it was, made to the disgrace of *Israel*, to the reproach of the God of *Israel*, and hence their Ioy, and Triumph. Marke by the way, who they are that

that reioyce in such cases, vncircumcised *Philistims*, the *sonnes* and *daughters* of vncircumcised *Philistims*. And well becomes it such, and none but such to reioyce. And such doe and will reioyce. Now truely all before considered, we see what little cause they haue to be so ouer-joyed, there is a great deale of Ioy, and merriment more then there is cause. All considered, wee may truely say vnto them, as *Iam.* 4.9 *Let your laughter be turned into mourning, and your ioy into heauiness. Woe vnto the world because of scandals.* When scandals come into the world, a woe comes vnto the world, messengers of vengeance to doe executions of Justice are sent by God. And will the world be so blind and witlesse, to reioyce and *triumph* in that which comes to bee their bane and ruine, their sorrow and their smart? Hath the silly beast any cause to leape and

strike when hee sees the trap set vp  
and bayted that will ensnare and  
murder him ?

It is probably thought that when *Noah* fell so foule and shamefully in his drunkennes that *CanaanChams* sonne first \* saw his grandfather in that case , and so went and told his father *Cham* of it : for else why should *Noah* curse *Cham* in his sonne *Canaan* rather then in any other of his sonnes. Hee had other sonnes besides, Gene.10.6. And the sonnes of *Cham*, *Cush* and *Mizraim*, and *Pbut* and *Canaan*. Why therefore cursed bee *Canaan* rather then *Cush*, *Mizraim*, or *Pbut* ? Like enough that *Canaan* as the Lewes probably conjecture first espied *Noah* in that case , and he being an vngracious youngster, one without all Religion , and possibly an hater of all goodnessse , one that had like enough beene often sagely admonished , and sharply reprooued by

*Noah.*

\*Hebreus etiam  
id tradebat, &  
ratione confir-  
mabat, primum  
Chanaan weren-  
da aui sui vidis-  
se, suoq; solum  
patri narrasse  
tanquam de sene  
ridentem.  
Theodoret.  
Quæst. in  
Gens.57.

*Noah.* And little content did the holynesse , austeritie and religious carriage of *Noah* giue either to *Canaan* or to *Cham*. Now therefore *Canaan* when hee sees him in his drunkennes, and in that shamefull pickle in his nakednesse, he tels it to his father, and his father after to *Shem* and *Iaphet* , and that with ioy and gladnesse , with mocking and derision : for otherwise for *Canaan* to haue seene it occasionally and to haue told it his father, or for his father to haue seene it occasionally and haue told it his brethren; had beene no matter of offence, but questionlesse they both told it with much ioy , and reioycing. Like enough *Canaan* when he first espied it,came running to his father, with much ioy in his face , Oh father I can tell you excellent Newes , the brauest Newes that can be , Newes that will doe you good at the very heart, doe but goe along with me ;

and I will shew you such a sight as you neuer saw. Look where that old Dotard lies drunke , and in what a base and shamefull fashion ? This is he that alwayes telling me of my swearing , censuring mee for my want of religion , this is hee that was so holy, so full of his religion , and godlines , see there how like a beast he lies. And surely if *Canaan* did tell *Cham* of it , *Chams* fact was exceeding vnnaturally villanous. the text sayes. Gen. 9. 22. *And Cham the father of Canaan saw the nakednes of his father*, not occassionaly and at vnawares, so might *Shem* , or *Iaphet* haue done. But if *Canaan* did first tell *Cham* of it , as very probably hee did , then *Cham* like an vngnratious varlet as he was, could not be content to heare of it , but to reioyce , and glad his heart the more, he must goe see the sight , hee must goe feed his eyes with it , and that he might be sure of

of it, and obseruing all the feuerall circumstances hee might haue the more to make vp his mouth. And then after this in scorne, and derision and with insultinge insolency goes & reports it to *Shem* and *Iaphet*. So that what betweene an vngracious sonne, and a gracelesse grand-childe there was sure no small Iubilation, and exultation in *Noahs* scandal, and drunkennes. But now as merry and iocund as *Cham* and *Canaan* were, let vs see a little what cause they had for it, and consider if their were not that in it, that was enough to marre their merriment, and to haue turned their mirth into mourning. Alas all considered, full little cause had they to be thus vpon their merrie pinnes. It *could not* be but the scandal of *Noahs* drunkennes *must come*, but *woe* to *Cham* and *Canaan* because of that scandal. God had a purpose to bring a *woe*, and a *curse*

upon *Cham* and *Canaan* and vpon the *Canaanites* his posterity, that they shoulde be rooted out, and cut off by the sword of *Israel*. But how now shoulde way bee made to bring this curse vpon the heads of them? *Noah* shal fall into a scandal, thereby shal they be occasioned by reason of their naughty spirits to doe as they did, and then no sooner shal *Noah* awake from his wine but hee shall awake with a solemne curse in his mouth, which shoulde be as the oracle of God, *Cursed bee Ca-naan, a seruant of seruants shall bee bee vnto his brethren.* And now I pray what cause haue <sup>b</sup> *Cham*, and *Canaan* so to reioyce at their fathers fall? *Woe be to them because of this offence*, because in this offence of his there is a trap, and a snare set to catch them, and a way preparing to bring a sorrowfull curse vpon the both. And haue they then thinke wee any great cause of mer-

b Sed O miser,  
Hiam quam bea-  
tus es qui nunc  
domini inuenisti  
quod quarebas  
venenum scilicet  
insaluberrima  
rosa, Luther in  
Gen.9.

merrimet? wil any man that is in his wits reioyce at that euent, whose errand purposelly is to bring Gods curse vpon him. So little cause had *Cham* and *Canaan* to reioyce at Noabs fall. And euery whit, as little cause hath the world to reioyce when scandals come, for then *woe* comes, God is letting his ginnenes, and snares, & traps to catch some, hee sends forth his messengers of wrath, to doe seuere Iustice vpon persons that haue beene vnprouitable vnder the Gospell.

Suppose God should send the sword amongst men, would men reioyce and bee glad at it? See *Ezec. 21. 9. 10. A sword, A sword is sharpened, and also fourbished, It is sharpened to make a sore slaughter, it is fourbished that it may glitter, should we then make mirth?* I trow not. And why not make mirth in such a case? Because the sword brought *woe* and *mischief* with it,

because it came to be dismal, and fatal, because it was a messenger of wrath and vengeance. And why then make men mirth at scandals when they come? May we not truly say of this laughter, *Thou art mad*, and of this mirth, *what doth it?* *Eccl. 2.2. Come not scandals with a woe as well as the sword?* And it hee not as mad that reioyçeth at the comming of scandals, as hee is that reioyces at the comming of a sword? Say, a scandal a scandal, it is fowle and heynous, it is come with woe, to make a sore spirituall slaughter, *should wee then make mirth, and reioyce at it?* God forbid. *Woe vnto the world because of scandals*, and shall we laugh, and sport with Gods woes? This makes scandals doubly woefull.

That same is good counsel which *Salomon gives Prou. 24.17,18. Reioyce not when thine enemy falleth, and let not thine heart bee glad when he*

be flumbles. If a man haue an enemie that hates him, if any crosse or calamity befalls him a man may not reioyce at it, nor bee glad of it not onely when he *falles*, and God vtterly ruines him, but if he doe but *flumble*, and God lay but some smaller crosse vpon him. Now marke the reason, *least the Lord see it, and it displease him, and he turne away his wrath from him*, and so turne it vpon thee. So that the summe of the reason is, least God should bee angry, and his wrath should be against thee. Marke then; If I may not reioyce at a mans outward *flumbling and fall*, then how much lesse may I reioyce in a mans spirituall *flumbling and falling*, how much more will that displease and anger God? If I may not reioyce at his outward fall least God *should* be angrie, then much lesse when in another mans spirituall *flumbling and fall* God *is* angrie with mee, and

and out of his anger against mee disposes his fall. Little cause haue I to reioyce at anothers stumbling and falling, when God in wrath disposes of another mans stumbling to make mee stumble, and of another mans fall to make me fall. What cause haue I to reioyce at his stumbling & falling, who therefore stumbles and falleth that I may stumble and fall at him. And thus is the very case here. Such as doe giue scandals *doe stumble* that others *may stumble* at them, *doe fall* that others *may fall* at them, *Jeremi. 64. 12. The mightie man hath stumbled against the mightie : and they are both fallen together.* It is spoken of the Egyptians ruined in war. It may bee that one Captaine that hated his fellow might see him fall by the sword of the enemie. Now though he were his enemie that he see fall, had he any cause to reioyce? Not any at all. Why so? Because

Gods

Gods prouidence disposed that the fall of the first should make way for the fall and ruine of the next. Hee that fell first shoud lie in his fellowes way as a stumbling blocke at which hee should stumble and fall also. Thus we saw before that the fals of such as professe Religion , are but as stumbling blockes in other mens wayes to precipitate them into ruine. And iudge then what cause they haue to reioyce thereat. If a man should see a stumbling stone , or a stumbling blocke laid on purpose at a pits brink to topple him headlong ouer into the pit , would that man reioyce that that blocke were laid there? I thinke not. This is the case here. Scandals are *stumbling blockes* laide at hell pits mouth to precipitate, and head-long worldly wicked men downe into hell. So that to reioyce at scandals is to reioyce at the matter , and instrument of their owne sorrow,

sorrow to reioyce at that which will surely send them to Hell. Hee that reioyces in such a case, Much good may his ioy doe him, I enuie no man such ioy.

There fell out a scandal in the Church of *Corinth*, *1. Corinth 5.* Now whereas vpon the euent of it they shoulde haue beeene mourning and heauie, they were in another veine, *Verse 2. 6.* They were glorying, and *reioycing*. They did not *reioyce in*, or *at* the scandal, that such a man that made such a profession was fallen, but they *reioyced* in their owne gifts, in the gifts of their Preachers. What Church had such Preachers, what people had such gifts? And *reioyce* they might in these things, but now it was *vnseasonable*, they shoulde now rather haue beeene mourning, because of this scandal. Therefore the Apostle sharply takes them vp, *Verse 2,6. And ye are puffed vp, and haue*

haue not rather mourned, your glo-  
ryng, or reioycing is not good. If  
then the Apostle reprooues them  
thus for reioycing when there was  
a scandal, though they rejoiced not  
at the scandal, how much more  
vehemently, and sharply would he  
haue reprooued them if they had  
reioyced at, and for the scandal?  
How much more in this case  
would he haue said, *your reioycing  
is not good. Woe to the world be-  
cause of scandals, and yet many  
make these matters of woe laugh-  
ing matters, but woe vnto them  
that in such a cause laugh, for they  
shall weepe, and after-time, and af-  
ter-wit will teach them, that neuer  
had they greater cause of weeping,  
then eu'en then when they were vp-  
on their merry pinnes, because that  
at which they made themselves so  
merry, came with a woe vnto  
them.*

2. Secondly, this lets vs see  
what

what great cause of feare, warines, and caution there is in case of scandalous euents. Since they bee such dangerous euents, let men haue a speciall care they be not ensnared, and entrapped by them. When scandals fall out, wee see there is a trap, and a snare set, there is a stumbling block laid, therefore it should bee a mans wisdome, and watchfulnes that he be not caught in the trap, that he be not ensnared in the gin, that he stumble and fall not at the block. We see that God hath put that wisdome, wariness, and shiness into some creatures, that if a trap, or a snare bee set for them, they are very shie, & iealous of comming neere it, or meddling with the baite, and out of a feare of being taken, they will decline and shunne the snare, though tempted and allureth thereto by such baites as otherwise they haue a full good minde vnto. Such, much more should

should bee the shinessse, and wary  
jealousie of men in the case of scan-  
dalous euents. Doe wee see at a-  
ny time such as professe religion to  
fall into any fowle chils, then  
thinke thus with thy selfe. I had  
thought that when such euents had  
come to passe, the danger of them  
had beene onely a personall danger  
to the partie Delinquent, that it  
had beene onely for the discouerie,  
and for the disgrace of him, I ne-  
uer dreamt of any further matter,  
and therefore I thought I might  
haue made a may-game of them,  
and haue rejoyced and triumphed  
in their fals. But now I see there is  
a further matter in them then I was  
aware of, I see that they come to  
pass by Diuine Prouidence, to  
bring a *moe* vpon other mens  
heads. I see they come, that some  
may bee occasioned to stumble at  
Religion, at the Law, at the Vord,  
and from the ancient pathes, that  
here-

hereupon they should resolutely  
reie& renounce sauing Religion,  
and the sauing powerful profession  
thereof to their owne assured ruine  
for euer. I see now that they bee  
disposed by a Diuine Prouidence,  
that some men being occasioned to  
blaspheme Gods Name, & Truth,  
may feele the weight of Gods re-  
uenging hand. I now see there is a  
Diuine finger in them, and that  
they come to occasion some men  
to harden their hearts so, as they  
may fall into mischeife; and be put  
out of possibilitie, and the reach of  
mercie. These bee great dangers  
and heauie woes, for I see now they  
be but stumbling blockes, at which  
some men shall breake their neckes  
into Hell. I confesse, I did ne-  
uer conceiue them to bee halfe so  
dangerous euents, I never appre-  
hended them such dangerous traps  
and snares, as now vpon the ope-  
ning of this point I see they are.

Be-

Believe it, I see it is good wisdome in such euents to looke about mee, and to take heed how I come within the reach of these snares.

Since Diuine Prouidence sets them to make way for Diuine vengeance, though such a man professing religion, haue committed a foule scandal, yet I will by Gods grace take heede for all that of stumbling at Godlines, or thinkeing ere the worse of the profession of Religion; Nay, I will be so farr from flying off, that I will cleave the closer and the faster to God, and the wayes of Truth. I will hold my profession so much the faster, and loue that Word so much the more, that so I may auoide this heauie woe. Doe in this case when scandals fall out, and so spares bee

c iuxta semitas scandalum posuerunt mibi; non in semitis sed iuxta semitas. Semita tua praecepit Deus sunt. Illi scandale iuxta semitas posuerunt: tu nolis recedere a semitis & non irrues in scandala: permisit Deus ponere scandala iuxta semitas ut tu non recedas a semitis. Iuxta semitas scandalum posuerunt mibi & quid restat? Quid remedium inter

tanta mala, in iis temptationibus, in iis periculis? Dixi Domino Deus meus es tu. Aug. Psal. 139. Ergo cum ande a mundo a scandalo, non litterari, diligere legem Dei, non tibi erit scandalum — teneamus indeclinabilem confessionem, diligamus legem Dei, ut evadamus quod dictum est, a mundo a scandalo. Aug.

set as **David** did when wicked men  
hid a Snare for him, and laid Nets  
to catch him, *Psal. 140. 5.* The  
proud haue bid a snare for mee, and  
corder, they haue spread a net by  
the way side, they haue set grinnes  
for me. And what doth **David** now  
doe in this case? See *Verse 6.* I said  
unto the Lord, *These are my God.*  
So when scandals fall out, Snares  
and Nets, and Grinnes are laid:  
What shall we doe then? Shall we  
despise and dislike Godlinesse and  
Religion? No, by no meanes, that  
is the way to bee ensnared and  
caught; But then specially say vnto  
the Lord, *Thou art my God,* I  
will cleave close to thee and to thy  
Truth, these euents shall not cause  
mee to dislike of Godlinesse, and  
Religion, say of wisdome, notwithstanding  
such euents, that she is &  
shall be thy sister.

Though these persons be scandals,  
yet shall they be none to me,

d illa (scilicet  
Iobi uxoris) se an-  
dam erat sed  
illis non erat.  
Aug. in *Psal.*  
141.

• I will not for all this goe from Christ, Godlinesse, and Religion for then am I caught in the trap. I will take heed for all this of blaspheming God and his Truth, I will for all this take heed of iustifying my selfe in any euil wayes, and how I harden my selfe in my finnes, for if I doe thus, then am I in the trap, then I stumble at the stumbling blocke, then hath the *woe* of the scandal light vpon and taken hold of me, God giue mee grace, and wariness to looke to one.

Because scandalous euents are dangerous euents, this should bee therefore our wisdome, wariness, and caution when they happen. Surely, the more dangerous they are, the more cautelous should we be, and in their euents be so far from being staggered, as to sticke closer to religion, and to perseuere the more resolutely. <sup>f</sup> *Because Iniquities shall abound, the loue of many shall*

*e Non egrediar  
a christo, non  
incidam in mis-  
cipulam. Ibid.*

*f Scandala non  
defutura predi-  
xit quibus si-  
dem nostram  
exerceri & por-  
bari oportet.  
At enim quo-  
niam abundantie  
iniquitas, refri-  
gescit charitas  
multorum, sed  
continuo subi-  
cit, Qui autem  
perseveravit  
usq; in finem  
saluus erit. Au-  
gust, Epist. 136.*

*I shall waxe cold, Math. 24. 12.* It so commonly falleth out that when ini-  
quities, scandalous iniquities of such as profess the truth fall out, that many that (it may be) had some good affection to, and liking of goodnes are started, and stumbled at religion, and their loue growes cold. But how should it bee with vs in such cases? *But he that endures to the end shalbe saued, Verse 13.* As much as to say, that euен great and foule scandalous iniquities a-  
bounding, mens loue, and liking to religion should not be abated, but they should for all that cleave close to it, and hold out and endure to the end, and not bee started, and stumbled by scandals.

Are scandalous euents then woe-  
full euents? And when scandals come, doth woe come? Then bee so wise, though thou couldest not prevent the scandal, yet to prevent the woe, that the woe it brings with it

it, may none of it light vpon thine head. In every scandal ther is a guilt, and a woe, a sinne, and a curse. The guilt and the sinne is the persons that offends, but the woe, and the curse falle vpon others. Now when scandals doe come, so looke to thy selfe, that thou mayest haue as little share in the curse and the woe, as thou hast in the guilt and the sinne. Adders, Snakes, Serpents how shie are men in medling with them, and all because they are venomous, and haue a sting? Every scandal caries a sting with it, a woe with it, and when they come they come to sting some men mortally to the very death.

Scandals to many proue as those fierie Serpents to the Israelites, Numb. 21. 6. And the Lord sent fierie Serpents amongst the people, and they bit the people, and much people of Israel died. Therefore concernes it men to carrie them selues as wa-

rily when they meet with scandals, as if they met with Serpents, and bee as much afraid of a Scandals w<sup>o</sup>, as of a Serpent's sting. Amongst the extraordinarie signes the should follow them that believe; this is one, that they shall take vp Serpents, and they shall not hurt them, Marke 16. 18. Now, such should our wisdome, and warines be, that when these fierie Serpents come, we might so take them vp as they might so not hurt vs, that we might see the Serpent, but not feele the sting.

Scandals are like Ezekiel's roll. Ezek. 2.10. There was written ther- in lamentations, and mourning, and woe. Ezekiel hee was commanded to eat the roule. Had it beeene a matter left to his owne choice, like enought bee would scarce haue med- led with it. See how it fared with him when he had eaten it, Ezek. 3. 14. *I went in bitterness, in the heat*

of my spirit. All Scandals when they come are roules of woe, it is great wisedome for a man to take heed how he eates such roules, least a man get away with bitternes in the end. *A wise man sees a plague, and bides himself, but fooles goe on and are punished, Prou. 22.* When the plague comes how warie are men, how cautelous, and carefull to looke to themselves? And what makes them so, but onely because it is a wofull, and a fatal disease. By the same reason, should men bee no less cautelous, and wily warie in the euent of Scandals, because when they come a woe comes with them, and therefore should people bee as fearefull of the woe that comes with a Scandal, as they would bee of the infection that is in the plague.

CHAP.

## C H A P. VII.

*The sharpe and feuere Iustice of  
God vpon such as giue  
Scandal.*

**A**nd thus haue we seenethe  
first *Mischief* and *Woe*  
that comes by scandals,  
namely, that which comes to the  
scandalized World: now followes  
the second *mischief* and *woe*, that  
which is to the parties scandalizing,  
and to such as giue the offence, But  
*woe to the man by whom the offence  
commeth*, that is, A necessitie there  
is of scandalous events, but that  
necessitie shalbe no excuse, or pro-  
tection to the offender, but as there  
is a *woe* for the taker, so there is a  
*woe* for the giuer of the offence, *woe  
bee to him by whom the offence com-  
meth*.

In which words take notice of.  
*The*

*The seuere and smart Justice of God  
vpon all Scandalizers of  
the Gospell and  
Religion.*

God will assuredly be meet with such persons as breake out, and fall into foule notorious scandalous Actions, and will meete with them sharply, and seuerely. Wot vnto him by whom the offence commeth. God threatens *Eli* very sharply, *I haue told him that I will judge his house for ever*, 1. Sam. 3. 18. But why would God deale so seuerely? Because (say some Translations) *his sonnes runne into a scandal, and he restrained them not, or frowned not vpon them.* If God would punish *Eli* for not punishing scandals, how much more will he punish them that giue scandals. The practices of *Eli*'s sonnes were monstrous scandalous, 1. Sam. 2. 22. and what did they by so doing? *Because his sonnes bringing a curse vpon*

*vpon themselves, So Iunius.* So that by those Scandals they brought a curse vpon themselves, *A woe came vpon them by their scandal.*

The woe that pursues such is threefold. First, *Temporall.* Secondly, *Spirituall.* Thirdly, *An eternall woe.*

i. God will pursue such with temporall woes. And they are these three.

ii. With a woe vpon them in their *Name.* A good Name is exceeding precious. For the worth and value of it preferred before *Silver, Gold, and great riches,* *Prou. 22.1.* For the sweetnes, comfort, and contentment of it before *sweet oyntment,* *Eccles. 7.2.* So that for a man to loose his good Name, is as great a losse as to loose a great estate of great riches. It would bee judged a woefull condition for a man that had a great estate, and a-bundance of wealth, if Gods hand should

should follow him, and consume him, and bring him to nothing. It is no lesse a woe to be bereft of ones good Name, and to haue the smell of that ointment taken away. Now in this thing is there a woe to him by whom an offence and a scandal commeth. Not onely the sweetnes of this ointment is taken away, but that sweetnesse is turned into a loathsome and a noysome sauour, Eccles. 10. 1. *Dead flyes cause the ointment of the Apothecarie to send forth a stinking sauour, so doth a little folly him that is in reputation, for wisdome and honour.* Let a man haue the honourable name of a wiseman, yea, of a godly, religious, zealous man, which giue the greatest honour in the world to a man, yet, if he bee guiltie but of a little folly, that little folly impeaches his Name, as much as a dead fly will do a boxe of ointment. Let ointment be neuer so sweet & good, yet

yet if but a *dead flie*, or two bee in it, they doe not onely take away the *sweetnesse of the ointment*, but cause it to stinke, and to haue a vile fauour, so that a man will not onely not smell to it, but stops his nose at it.

New if a *dead flie* will doe so much in a boxe of ointment, what will a *dead dogge*, or some such filthy carrion doe? If a *little folly* will staine a mans reputation what will a *great deale* doe? Specially when it is *folly* in a high nature, not *folly* slipt into at vnawares, but *artificiall*, and *deliberate folly*, *folly* lyen in and *practiced* a long while, how much more will that staine, & make a mans name stinke? That same speech of *Thamars* (but that Lust hath no cares) had a great deale of weight in it, when *Amnon* was bent vpon the commission of a soule scandalous fact, 2. *Sam.* 13. 13. *Aud as for thee thou shalt be as one of the*

*the Fooles in Israel.* Indeed that had beeene enough to haue stayed him , if his Lust would haue giuen him the libertie of deliberation. It was as if she had said. If thou doest this thing , *woe bee vnto thee.* But what *woe?* Now thou art a man of some credite and esteeme , but if thou doe this scandalous Act, God wil blast thy name and credit, *Thou shalt be as one of the Fooles of Israel.* This is the iust hand of God vpon such, that they shalbe smitten with the losse of their credit and Name, and bee counted of the number of the Fooles in *Israel.* It is a vile disgrace to be a Foole any where, but to be a *Foole in Israel*, to be of vile, and base report, and repute in the Church of God , this is an heauie punishment. *Amnon* was afterward stabd by *Absoloms* Seruants , had *Amnon* had but any sense left after that sinne of his, the Sword of *Absoloms* Seruants could not bee so cut.

cutting, and so piercing, as was this, There goes *Amnon* that base man, that vile person, There goes one of *the Fooles in Israel*. When *Amnon* could not stirre, nor bee seene in the streets, could not bee occasionally mentioned in ordinarie talke, but one or other would bee throwing the myre of his base action in his face, and the mention of him had beeene as the stirring of an ynsauourie excrement, What He? Ah vile man, ah wretched fellow; Why, these things were farre more keene and cutting, then the very Swords that murthered him.

Whee may see the truth of this, *Mal. 2.8, 9.* The Priests were scandalous, and by their scandalous courses had caused many to stumble at the Law. Well woe bee to them, God would meet with them for it. What woe doth God bring vpon them? *Therefore haue I also made you contemptible, and base before all the*

the people. God brought a *woe* vpon them in their credit and e-  
steeme, that they were vile in the  
esteeme of all, one and another,  
good and bad. And herein the  
Lord serues men but iustly, and  
payes them with their owne coine,  
By scandals Gods Name is defiled,  
Gods Name disgraced, & blasphem-  
ed, therefore for their scandals  
God smites them in their Names,  
that in the *woe* lighting vpon their  
Names, they may see what it was  
to dishonour, & pollute the Name  
of God; God will pollute their  
Names that pollute his, and will  
cause that pearle of theirs to bee  
trod in the dirt, and mire. Yea,  
God so takes to heart the dishonour  
of his Name by scandals, that  
though there may bee true Repen-  
tance, yet still some staine may lie  
vpon the Name. *David* made his  
peace with God, and truly repen-  
ted, so as the Prophet tells him his  
finne

sinne was forgiuen him, and yet  
1. King. 15. 5. after *Dauid* is dead  
and gone, that fact of his is mentio-  
ned as some blurre. *Dauid* did that  
which was right in the eyes of the  
*Lord*, saue onely in the matter of *V-*  
*riah the Hittite*. *Dauid* did other  
things that were sinfull, the Num-  
bring of the people, the giuing of  
*Mephiboseths* Lands to *Ziba*, why  
then sayes the text, *saue in the mat-*  
*ter of Vriah?* Because though the  
other were sinnes, yet they were not  
*scandalous* sinnes. The other was a  
*scandalous* sinne, and a *scandalous*  
sin is of that heynous nature, that  
though the guilt be taken away, yet  
after the wound hath done blee-  
ding and is closed vp, and healed,  
there will remaine some skarre in  
the Name, and credit. So that of  
foule *scandalous* offenders it may  
be said as of the Adulterer, *Prov. 6*  
*33. A wound, and dishonour shall be*  
*get, and his reproach shall not be wi-*  
*ped*

ped away. So long as hee liues his reproach will liue with him, yea and out-liue him too, his reproach will last as long as his memoriall. And as *Ieroboam* is seldome named in Scripture without dishonour, *Ieroboam that made Israel to sinne*, so such seldome be mentioned, but with the remembrance of their scandal, oh that was he that made such a profession of Religion, and yet playde that heynous pranke. Wee haue a cause, *Deut. 25. 9, 10.* that when a man refused to doe a brothers office, his brothers wife must loose his shooe from off his foot, and spit in his face, *And his name shall bee called in Israel the house of him that hath his shooe loosed.* Now all this was great disgrace, and matter of great reproach, But what was this to the reproach that comes by a scandal? How much more reproach is it to haue all men readie to spit in ones face, to haue it said,

*the house of him that had his conscience loosed*, the man who deserued to haue *his face fit in*, because hee occasioned so many to spit on, and spit at religion and the Gospell.

2. A second temporall woe which God will bring vpon them, and followes vpon the former is *election and casting* of them out of the *society & communion* of Gods people. That which *Dauid* complaines of as iniustice in his friends, shal be their righteous portion. *Psal. 31* 11, 12. *I was a reproach amongst all mine enemies, but specially amongst my neighbours, and a feare to mine acquaintance, they that did see mee without fled from me, I am forgotten as a dead man out of mind, I am like a broken vessel.* Not only shal their enemies despise, and scorne them, but their *neighbours*, not ordinarie neighbours, but their *familiar acquaintance* shall discard them, yea they shall be afraid and ashamed of them,

them, and shall shunne all societie, and conuerse with them, as iudging it a matter of discredit to bee seene in their cōpanie. They shalbe as dead men out of minde, nay worse, for dead men may bee mentioned with honour and regard, but they shalbe as dead men in regard of *society*, their society no more desired then the society of a dead man, which euery man abhorres. They are like a *broken vessell*. A vessell whilst it is whole is vsefull, and desireable, and whilst whole, vse is continually made of it, it is called for, enquired for, and is at euery turne in request. But now let such a vessell bee broken, it is thrown by, thowne out of doores, cast on the dunghill, none once meddles with it, nor lookes after it. So whilst such persons are whole vessels, they are vessels of vse, and honour they haue the honour of communion and society,

M 2 but

but if once such vessels get a knock, fall into scandal, & take such fowle falles as that they *break* their credits and their consciences, & so become *broken vessels*, they are then cast out of the hearts, out of the society, out of the fellowship of Gods people. See how these goe together *Ierem. 22. 28. Is he a vessel wherein is no pleasure? wherefore are they cast out, bee and his seed.* So that when a man becomes a vessel wherein there is no pleasure, then hee is *cast out*. So was *Coniah*. And such is the case of scandalous persons, they become *vessels* wherein is *no pleasure*, and so are *cast out*. That same is threatned as an heauy *woe* to *Israel*. *Hos. 8. 8. Now shall they bee amongst the Gentiles as a vessel wherein is no pleasure*. When they were in their owne country, they were desireable vessels, they were as vessels of siluer and gold, as vessels of plate that are for seruice,

set

set vpon the table, had in great account, and pretious esteeme. But, now they shold be carried amongst the Gentiles, and there should bee as *vessells wherein is no pleasure*, that is, as base abieet vessels, put to the most fordan seruices, such as God would make *Moab* to be. *Psal. 60. Moab my washpot, olla lotionis meæ:* Now this was an heauy woe denounced against *Israel*, that hee should be amongst the Gentiles as a vessell wherein there is no pleasure. If to be such a vessell amongst the Gentiles be a *woe*, and an heauy thing, what then is it to bee such a vessell amongst the *Israel* of God, and amongst his people, to be a reie&titious refuse vessell, that a man hath no pleasure to meddle with-al? *Salt is good*, that is, whilst it is sauory, but if the *salt haue lost its sauour*, then it is cast out, no longer set vp on the table, no nor suffered in the house but it is cast vnto the dung-

bill. A scandalous person is *salt*, that hath lost his *savour*, vnsauory salt, not only wanting good but ha-  
uing a stinking sauour, & therefore fit for the stinking dunghill, vntill his extraordinary, & deepe humili-  
ation haue brought him to recouer his sauour againe. Such is the case of scandalous ones. It is Gods  
Iustice, and it is Gods commaunde it should be so. If a man walke disorderly he is thus to be dealt with-  
all.2. *Thes.3. 6.* *Wee commande you in the name of the Lord Iesus Christ, that ye withdraw your selues from eu-  
ery brother that walkes disorderly, and that disorderly walking, what it is, we see in the words following.*  
It was liuing *idely*. Now if men must withdraw themselues out of the company of *Idle disorderly* per-  
sons, how much more then should they withdraw themselues from such as bee scandalous? What is  
*disorder to scandal?* Therefore  
marke

marke how punctual the Apostle is, Rom. 16.17. Now I beseech you brethren marke τὰ σκάνδαλα ποιεῖντας, those that cause or commit scandals, or offences. And to what purpose should they marke them? That they might decline and shunne their company, *Marke them, and Auoid them.* And therefore wee see the Apostles severity, in the exercise of discipline in the case of the incestuous Corinthian; In the name of God he doth excōmunicate & cast him out not onely from societie in holy things, but makes a rule vpon it; that if any that professe religion liue in any scandalous course, that they should not afford him ciuill familiar conuerse. 1. Cor. 5. 11. If any man that is called a brother be a fornicatour, or couetous, or an Idolater, or a rayler, or a drunkard, or an extortioner, with such an one no not to eate. It is not to be denied but vpon good & sound evidences of true

¶ *Marçianus*  
*se Nouatiano*  
*cōiunxit tenens*  
*heretica prē-*  
*sumptionis du-*  
*rissimam gra-*  
*uitatem: ut ser-*  
*uis Dei penitentib-*  
*us, & dolentib-*  
*us, & ecclē-*  
*sam lacrymus,*  
*& gemitu, &*  
*dolore pulsanti-*  
*bis diuinæ pie-*  
*tatis paternæ so-*  
*latia, & sub fidia*  
*claudantur,*  
*nec ad fōuenda*  
*vulnera admittantur*  
*vulnerati, sed sine spe pa-*  
*cū, & cōmuni-*  
*cationis relitti*  
*ad luporum ra-*  
*pinam, & præ-*  
*dam diaboli*  
*projiciantur.*  
*Cyp. Epist. 67.*

repentance a broken vessell may be mended, vnsauoury salt may regaine his sauour, and so there may be an healing of their errour, and a receiuing of such into publique and priuate communion againe, for I presse not *g Nouitian* rigidity, but yet till such repentance doe appeare, all scandalous persons though not touched with Church censures are to stand excommunicate out of the hearts, and familiar fellowship of al Gods people. What difference betweene a *leprous* and a *scandalous* person, and the leper during his leprosie, till hee were clenched was to be shut vp, and kept apart. *If thy right hand scandalize thee, cut it off, and cast it from thee,* Math. 18.8. This hath a truth in this case. If a man that hath bin deere & pretious fall into scandal, yet spare him not but let him bee *cut off*, and *cast out* of society til he be brought to such truthe of repētāce as becomes

And

¶ And how-euer men fallen into some fowle scandal may escape the publique censure of election, and ex-communication, and by intrusion haue fel-lowship in holy du-ties of worship yet little comfort shall Martyr.

*h Adeo non pudet aut piget admis-  
serum, & tamen audent venire in  
scandalum sciri gregi Dominico. Tales inter-  
magis etiam perturbent populum  
Dei. Sed quid prodest, non eyci  
cetu piorum, si merueris eyci?  
Nam eyci remedium est, & gra-  
dus ad recuperandum sanitatem:  
electionem meruisse summa malo-  
rum est. Ac frustra misetur cetu  
sanctorum &c. Cypr. de dupl.*

such mens consciences haue, so long as publique satisfaction is not giuen to the Church of God, for what shall it profit a man, not to be cast out of the congregation of the faithfull, so long as he deserues to bee cast out: for for a man to bee cast out, is a remedy and a degree towards the recoverie of spirituall health. But to deserue casting out ( as all scandalous persons doe that will not, and doe not subiect to Gods ordinance of publique satisfaction and confession) is the height of all euill.

Such

i Nam cum in minoribus delictis paenitentia agatur in suo tempore, & exomologesis fiat inspecta vita eius qui paenitentiam agit, nec ad communicationem quis venire possit, nisi prius illi ab episcopo, & clero manus fuerit imposta, quanto magis in his grauissimis, & extremis delictis ante omnia & moderata secundum disciplinam Domini obseruari oportet?

Nemo abhinc importuno tempore acerba poma decerpit, nemo nauem suam quassat & perforat a fluctibus, priusquam diligenter resecerit, in altu denudo committat, Nemo tunicam/ cissam accipere & induere properet, nisi eam ab artifice peritos artam viderit, & a fullone curatam receperit. Cypr. Epist. 12.

Legimus literas-- quod Victor Presbytero antiquam paenitentiam plenam egisset, temere Therapius collega noster immaturo tempore & prae propera festinatione pacem dederit. Quae res nos satis mouit, recessum esse a decretis nostri auctoritate ut ante legitimum, & plenum tempus satis actionis, & sine petitu & conscientia plebis-- pax ei concederetur. Cypr. Epist. 59.

¶ O si posses frater charissime istic interesse cum prauis illis & peruersis de schismate reuertantur, videres quis mibi labor sit persuadere patientiam fratribus nostris ut animi dolore si puto recipiendis malis curandisq; consenserint - vix plebi persuadeo, imo extorqueo, ut tales patianeur admitti. Cypr. Epist. 35.

Such was the ancient severity of discipline, that such as had giuen scandal were neither suddenly nor easily readmitted into Communion, but there was first publike confession, & a time it seemes of the tryall of their repentance before they had a fresh admittance into Church-fellowship. Greene apples too soone gathered, they thought, might set ones teeth on edge, and it was dangerous to set a ship to sea that had bin crackt, & flawed, before it were thoroughly repayred againe.

Yea and it was strange to see the ancient zeale of the people against

such

such with how much adoe they suffered such as had giuen scandal, and had not yet giuen sufficient evidence of their repentance, to bee readmitted and receiued into the Church againe.

Nay further wee shall finde that in *Origens* time there were some appointed to looke into the wayes and manners of the people professing christian religion, that if they carried themselues offensiuely, they might be kept out from the publique meetings. And further if any were found sinning scandalously, especially, if defiled with lust and vncleannes, they cast them out of the Church. And when vpon their repentance they were receiued againe yet was it with this condition, that because they had fallen into scandal, they should be excluded for euer after from all ecclesiasticall dignity and gouernement. And we see that in <sup>m</sup> *Cyprians* time, also

13 *Inter christiane religionis professores ordinati sunt aliquot qui inquirunt in vias & mores accedentium, ut non concessa facientes candidatos religionis arcent a suis conuentibus &c: peccantes, principiis libidine contaminatos e sua reipublica reiciunt nostri. rursum vero respicientes haud secus quam rediuiuos recipiunt tandem, ea tamen conditione ut quoniam lapsi sunt, excludantur in posterum ab omnibus dignitatibus & magistratibus ecclesiasticis. Origen. cont. Cels. lib. 2. in See Cyprian Epist. 64. 68.*

it

it went for good discipline, that a Bishop that had fallē into Idolatry, and defiled himselfe with that scandalous sinne though he might communicate as Lay persons, yet might hee haue no more to doe with Episcopall or Ministeriall function. And this Discipline of theirs wants not foundation in Scripture; It seemes to be the same thing that God himselfe constituted, *Ezek 44. 12, 13.* *Because they ministred vnto them before their Idols, they shall beare their iniquitie, and they shall not come neere vnts mee to doe the office of a Priest vnto me, nor to come neere to any of mine holy things in the most holy place, but they shall beare their shame, and their abominations which they haue committed.* Upon their Repentance they were receiued againe to some other places, *Ver. 10. 11.* but they must meddle no more after that scandal of Idolatrie with the Priest-hood. And this Discipline

pline did *Iosiah* put in practise, 2. King. 23. 9. Some priuiledges vpon their Repentance were granted vnto the Priests of the high places, that had defiled themselues with Idolatrie, but the office of Priesthood they were quite excluded from it. And this was the ancient Discipline against the giuers of offence, and indeed such zeale, and such seueritie it did concerne, and euer will concerne the Church of God to shew to scandalous delinquents. Facilitie, and an ouer easie readinesse to comply with such, breedes a fresh scandal to the world, and giues them iust cause to reproach the Church, and opens the mouth of iniquitie to say, you bee all such; Whereas discommuning, and discarding such from our familiar and priuate societie, and when neede and power is, from communion in holy things, gaines the Church a great deale of honour

and

Et quoniam  
aud.o, Charissi-  
mifratres, im-  
puidentia vos  
quorundam pre-  
mi, & verecum-  
diam vestrarum  
vimpati, orores  
quibus possum  
precibus ut euā-  
gely memores;  
vos quoqus solli-  
cite et cauie pe-  
teniū desideria  
ponderetis, ut  
pote amici domi-  
ni, & cum illo  
post medium in-  
dicatur, infici-  
atis & actū &  
opera & merita  
singulorū, ipso-  
rum quoque de-  
lictiorum genera  
& qualitates  
cogitatis, ne si  
quid abrupte &  
indigne vel a  
vobis promissum  
vel a nobis fac-  
tū fuerit, apud  
Gentiles quoqu  
ipsoſ ecclesia no-  
ſra erubescere  
incipiat. Cypr.  
Epist. II.

and stops the mouth of iniquitie from calumniating Gods people to bee fauourers, and countenancers of such persons. Such will bee pressing in, to gaine their credit and to recouer their respect, but when such suddenly and easily get into credit it is no whit for the honour and credit of the Church.

God will bring *woes* vpon them in their outward *state*, their *peace*, their *posteritie*. *Elies* sonnes runne into foule Scandals, 1. *Sam.* 2.22. It was scandalous for priuate persons, much more for Priests to bee vncleane, and adulterous. It was scandalous to haue done so vnclean an act in any place, but to doe it in a sacred place with women comming thither vpon deuotion, this was egregiously scandalous. God therefore takes them to doe, and does execution vpon them, and cuts them both off in one day by the Sword of the *Philistims*, God brought

brought the *woe* of the Sword vpon them. Nay, when they ranne into Scandal because *Eli* did not restraine them, see what God threatens vpon his Posteritie, 1. *Sam.* 2. 36. that hee would plague them with such base beggerie and miserie that they *should beg their bread*. If God thus punish him for not restraining, how much more would he haue punished him for the committing of a Scandal? If it goe thus hard with *Eli* that restraines not, how hard will it goe with *Hophni* and *Phinebas* that commit the scandal?

Whee cannot haue a more pregnant and full example in this kinde, then *Dauid* himselfe. Hee after his scandal committed was truly penitent, the guilt of his sinne pardoned, a solemne absolution and discharge giuen him by the Prophet. And yet for all this wee shall see how terribly this *woe* pursued him in

in temporall crosses in this kinde. First, God smites his childe with death, then followes his daughter *Tbamars* defilement by her brother *Amnon*, then *Ammons* murder, then the treason of *Absalom*, in which the hand of God was exceeding smart, God turnes him out of house and home. Whose heart would not earne, and bleede to see his dolefull departure from Ierusalem, 2. Sam 15. 30. *And David went vp by the ascent of mount Olivet, and wept as he went vp, and had his head couered, and bee went barefoote, and all the people that was with him couered euery man his head and they went vp weeping, as they went vp.* Who could haue beheld so sad and so woefull a spectacle with drie eyes? But this was not all, his life is endangered, his Concubines defiled in open view on the house top. And what thinke wee was the ground of all this? For the childs death

death we see, 2. Sam. 12. 13, 14. The Lord hath put away thy sinne, thou shalt not die, howbeit because by this thy deede thou hast giuen great occasion to the enemies of the Lord to blaspheme, the childe also that is borne vnto thee shall surely die. It is verie much that fasting and praying can doe, it can cast out deuils, This kind goes not out but by fasting and praying, Mark. 9. 29. And yet fasting and praying could not keepe off this woe that Davids scandal brings vpon him in the childe's death, woe vnto David by whom that offence came, therefore shall his childe die. And for all the rest of all those wofull sorrowes 2. Sam. 12. 9. 10. 11. 12. we see the cause of them all, these woes were vpon David for his scandal. And if Gods woe in these temporall, & outward calamities will thus pursue and follow a repeating, & an humbled scandalous offender, how much more

N will

will that hand of God pursue that man, vpon whose scandal followes no Repentance and Humiliation. If *Dauid* the man after Gods owne heart must not escape, what then shall others looke for ? If a beloued *Dauid* shall haue his teeth on edge with his owne sowre grapes of his scandalous courses, who then shall thinke to goe scotfree that is guilty of scandalous transgressions ? what a sure & irresistible *woe* is that which Repentance it selfe cannot keepe off from a mans children, his life, person and goods ? And thus *temporall woe* is to him *by whom offences come*.

2. God will pursue, and pinch such as giue offence with *spirituall woe*. God will fill such mens hearts, specially if they belong to him, with much spirituall woe, and bitternesse of soule. He will awaken conscience to smite, pinch and gripe them at the heart; He will so loade, and

and burden their consciences that in the anguish and bitternes of their spirits they shalbe forced to cry out, *woe* is mee vile wretch that I was botne; that euer I breathed thus to dishonour God. It is true that there is an happinesse in this *woe*, and it is singular mercy that men are not feared, and hardened in their sinne, but yet for all that there it a great deale of smart, & sorrow, and a great deale of wofull bitternes in the worke of Repentance after a scandalous fall, And before such shall recouer their peace with God, he will give them many a *woefull* gripe of Conscience, and many a bitter portion to drinke. Wee haue an example of it in the Incestuous *Corinthian*: He indeede recovered his peace, and his pardon, but yet how woefull was his case before it was done. 2. Cor. 2.7. *Least such an one should bee swallowed vp of ouer much sorrow.*

See then in what a woefull plight  
hee was euen in a sea and gulf of  
sorrow, ready to bee absorpt, and  
swallowed vp therein. The Lord  
therfore plūged him into the deeps  
of bitter sorrow of spirit, and plun-  
ged him so deep as that he was ready  
to despaire, and to bee wholly cast  
away. Thus God would make his  
soule smart, and his heart ake for  
this scandal of his, would make him  
feele the truth of Christs saying,  
*woe vnto him by whom the offence  
comes.* It was Davids case before  
him. When hee had fallen into  
scandal, in the matter of *Bathsheba*,  
and *Vriah*, before hee comes to a  
redintegration of his former con-  
dition, God brings him vpon the  
rake. *Ps. 51.12. Restore vnto me the  
ioy of thy saluation*, therefore that  
was taken away & gone, that sweet  
sunshine was ouerclouded, yea that  
sunne was dreadfully eclipsed, and  
how fearefull such eclipses be, they  
knowe

knowe that see them. It is no leſſe *woe* for the present to loose the *joy* of ones ſaluation, then to loose ſaluation it ſelfe. But that was not all. See *Verse 8.* *make mee to beare ioy , and gladneſſe that the bones which thou haſt broken may reioyce.* God therefore not onely tooke away his *ioy* , but God brake the *bones* of him. What an exquifeite torture is the punishment of the wheele, when a Malefactour hath his bones bro-ken one to day, another to morrow? Such is the *woe* that God wil bring vpon scandalous ones , ſpecially if they belong to him , He will bring them to the wheele, he will cracke and *breake* their *bones*, he will haue them to the racke , & fill their con-ſciences with ſo much anguifh, that they ſhall vndergoe as much *woe* as if all the bones in their bodies were broken in pieces , *That the bones which thou haſt broken.* Yea their bones ſhalbe ſo broken, that

they will not quickly, nor suddenly bee healed againe. *Nathan* in the Name of God did that which one would haue thought might haue set *Dauids* bones and giuen them ease, *Thy sinne is forgiuen thee*, and yet wee see after this he cries out of his bones, It lay in his bones still.

Whē men after Scādals are ouer-quickly whole againe, cranke, and iolly, it is to bee feared, their bones were neuer broken to the purpose. Well thus we see what a *wo* there is for giuers of offēce, *woe* to the man whose bones God will breakē, and therfore *woe to him by whom the offence commeth*. If he belong to God, God will breakē his bones, if he belong not to God, but were an hypocrite, God wil thē happily hardē his heart that he may breakē his necke.

3. God will bring eternall *woe* vpon them. That is, if the person falling into scandal did before his scandal but act a part & personate religion

religion, and were no better then an Hypocrite, then though possibly he may escape some of the former woes, yet God will pay him with aduantage, and make vp all forbearance with doubling, and trebling the principall. The greater his fall was here, the deeper shall his fall be into Hell. ° The higher the place is from which a man fals, the deeper a man plunges into the pit of myre into which hee fals. A man that makes profession of Religion, is set higher then another man is, and if hee professe in hypocrisie, and fall into scandal, hee by reason of the height from whence hee fals, fals deeper into wrath & hel, then another doth. At this happily our Sauiour aymes, *Mattb. 18.6. It were better for him that a milstone were hanged about his neoke, and that hee were drowned in the depth of the sea.* A man so vsed were but in an ill case, and yet it is a better case then

o *Vniuersusq;  
casus tanto ma-  
ioris est crimi-  
nis, quanto prius  
quam caderet  
maioris erat  
virtutis, Bern.  
de interior.  
Dom. cap. 50.*

the case of some scandalous person. A man cast into the Sea in any place of it is but in an ill case, for suppose he be not drowned, yet will hee bee shrewdly drownded, & cannot but be in danger. But cast a man into the depth of the Sea, into the huge Deepes which cannot be bottom'd and there is but little hope of such a mans life. But yet such a man may scape. *Jonas* was cast into the deepe, in the middest of the seas, the depth closed him round about, *Ion. 2. 3. 5.* and yet hee escaped. A man by prouidence may meeete with a planke or a piece of a mast in such vast depths and possibly may escape, But take a man and cast him not only into the Sea, but into the depth of the Sea, and not onely into the depth, but cast him in with an heauie stone, specially a milstone, specially with such an heauie milstone as cannot bee turned about with a mans hand, but must bee turned about

bout with the strength of a beast (and such a milstone some thinke is here intended  $\mu\mu\lambda\sigma\circ\mu\nu\mu\sigma$ , *mola asinaria*, such a milstone as is turned about by the helpe of an Asse) and let him be cast into the depth of the Sea with it (as Hierome sayes some Malefactors in those Countries used to be serued) and what possibillitie is there to escape drowning.

Now this is the case of scandalous Hypocrites. If scandalous persons bee Hypocrites then will their judgement, and woe be great, and inevitable. Their scandal is a great heauie *milstone* about their necke, with this *milstone* God casts them not into the shallow, but into the *depth*, the gulfe of Hell. And this *milstone* sinkes them, and this *milstone* holds them downe for euer rising againe. *Milstones* do not make surer worke for the drowning, then Scandals doe for the damning of personating grosse Hypocrites.

C H A P.

## CHAP. VIII.

*W*hy God is so smart, and so seuere  
in his Justice against those by  
whom Scandals come.

**W**E haue seene how sharpe,  
and seuere the Justice of  
God is in punishing such  
by whom offences come. Consider  
we a little, as wee haue seene the seueritie  
of his Justice, so the Justice  
of his seueritie, and why God doth  
deale thus roundly with offenders  
in that kind. I conceiue there bee  
fourre speciall reasons of Gods so  
dealing.

1. Because by Scandals Gods  
holy and glorious Name is pollu-  
ted, and blasphemed, and so God  
in a high measure wronged. God is  
a iealous God, and he will *not hold*  
*him guiltlesse that takes his Name in*  
*vaine*, that is, hee will surely meeete  
with, and bee reuenged vpon such  
as doe it. It is a greater matter to  
pollute

pollute, and profane Gods Name then it is to take his name in vaine. If therefore God will deale so severely with them that doe but take his Name in vaine, how much more will hee make them smart that doe pollute his Name, and cause it to be blasphemed by the malignant enemies of his truth. The defiling of Gods Name is an heynous thing, wee see how sharpe God was with *Moses* and *Aaron*, they must both die, and not come into the Land of *Canaan*: But what was the reason? See *Deut. 32. 51*. *Because yee trespassed against mee amongst the children of Israel*. But what was that trespass? *Because yee sanctified mee not in the middest of the children of Israel*. And must they die, and not enter *Canaan* because they sanctified not, what if they had polluted his Name? If it be so heynous not to sanctifie, what is it to pollute, and defie Gods Name? And this

p. Numquid  
 dici de Hunis  
 potest. Ecce qua-  
 les sunt qui  
 Christiani di-  
 cantur? Num-  
 quid de Saxonis  
 aut Francis?  
 Ecce que faci-  
 unt, qui se asse-  
 runt Christi esse  
 cultores? Num-  
 quid propter  
 Manorum ef-  
 feros mores lex  
 facio-sancta  
 culpatur?  
 Nunquid Scy-  
 tharum aut Ge-  
 pidarum inhu-  
 manissimi ritus  
 in maledictum,  
 atq. blasphemia  
 nomen Domini  
 Salvatoris in-  
 dicunt?---Hoc  
 autem, ut dixi,  
 malum peculia-  
 liter tantum  
 Christianorum  
 est, quia per eos  
 tantummodo  
 blasphematur  
 Deus, qui bona  
 dicunt, & mala  
 faciunt. Salu-  
 de Prou. Dei  
 lib. 4.

this sinne is proper and peculiar  
 to the Professors of the Name of  
 God, and Christ to defile his  
 Name.

Other men sinne in those euils  
 which they commit, but yet  
 this sinne they are not guiltie  
 of. They onely commit the sinne  
 of polluting Gods Name, that doe  
 professe his Name. This is proper-  
 ly a Church-sinne, and befalls not  
 such as are without. When men  
 take the Name of God, and the  
 profession of Religion vpon them,  
 and yet liue lewdly and loosely, or  
 fall into any scandalous practices,  
 they doe thereby defile the Name  
 of God, and pollute it. Wee finde  
 the people charged with this sinne,  
*Ezek. 36.20. That they profaned*  
 or *polluted Gods holy Name a-*  
*mongst the Heathen whither they*  
*went.* Now how could they pol-  
 lute Gods Name? That they did by  
 that which followes in the same  
 Verse

Verse. *They prophaned my Name amongst the Heathen when they said of them, These are the people of the Lord, and are gone out of his Land.*  
The *Iewes* where euer they came professed themselues the people of God; that they had the God of Heauen for their God, and that they had his Law, and Oracles, and that they were an holy people, neer vnto him, hereupon the Heathen looked for some singular thing from them, singular holinesse in their lifes, singular fidelitie in their dealings, &c. But when they obserued their lifes, many of them to bee loose and scandalous, they beganne presently to open their mouthes against God, and against his Truth, oh *these bee the people of the Lord, these be your holy people, that worship such an holy God, that haue such an holy Law. No manuell their God, their Law, their Religion is so holy, for ought wee*

see

see by these mens lifes , there is no more in their God , and Religion then in ours: Thus spake the Heathen when they saw the wicked lifes and practices of some of the people of the *Jewes*. And indeede it is an Heathenish tricke in such cases to fall foule vpon God and Religion, It is heathenish language to say , *These bee the people of the Lord*, and this is their religion and their zeale.

And thus by their euill lifes occasioning the heathen to blaspheme God, and to throw the filth of their base actions vpon Him and his Name , they thereby polluted his Name.

Thus was Gods Name polluted by the *Spaniards* among the *Indians* : When they first came amongst the West *Indians* , the people enquired of them whence they came, and what they were ? They tolde them that they were come downe from

from Heauen, and that they were the sonnes of the God of Heauen. Whereupon the poore Saluages obseruing their couetousnesse, crueltie, and vncleannessse, answere-  
red, *that he could not be a good God that had such euill sonnes*, and so was Gods Name polluted by their polluted lifes. ¶ For looke as an holy & honest conuersation sancti-  
fies, & glorifies the Name of God,  
1. Pet. 2. 12. *I beseech you abstaine from fleshly lusts, Having your con-  
uersation honest amongst the Gen-  
tiles, that when they speake against  
you as euill doers, they may by your  
good workes which they shall behold  
glorifie God in the day of visitati-  
on; So contrarily, Gods Name is  
vhallowed, and polluted by the  
euill and scandalous lifes of such*

q. *Sicut enim  
namen Dei glo-  
rificatur vita  
piorum homi-  
num in quibus  
ipse per spiritum  
suum operatur  
quicquid faci-  
unt boni: ita &  
diuerso polluitur  
& infamatur  
malefactis eo-  
rum qui se Dei  
cultores profi-  
tentur. Cypr.  
de dupl. Mart.  
Postremo sancta  
a christianis fier-  
rent, si Christus  
sancta docuisset.  
Etiam itaq;  
de cultoribus  
suis potest ille  
qui colitur.  
Quomodo enim*

*bonus magister est, cuius tam malos videmus esse discipulos? Ex ipso  
enim Christiani sunt, ipsum audiunt, ipsum legunt. Promptum est omo-  
nibus Christi intelligere doctrinam. Vide Christianos, quid agant, & e-  
videnter potest de ipso Christo sciri, quid deceat. Mimesis Pagan. Salu-  
de Prouidentib. q.*

as

as professe his Name. When Gods Name is blasphemed it is polluted, Gods Name is blasphemed when the Truth is blasphemed. The truth comes to be blasphemed by reason of the euill lifes of such as professe the Truth, 2. Pet. 2. 2 *And many shall follow their pernicious wayes by reason of whom the way of truth shall bee blasphemed,* βλασφημησεται. Now God will not put it vp at mens hands that occasion others to pollute his Name. God is verie tender of the glorie of his Name. He hath prescribed, *Hallowed bee thy Name,* to be the leading petition in our Prayers, and if therefore the glory of his Name bee any way impeached by mens scandalous actions, he will repaire and make his glorie whole by his Iustice vpon their persons who haue by scandal wronged it. When men doe pollute Gods Name, God who is alwayes readie to vindicate his owne glorie,

glorie, will sanctifie his owne Name, and rescue it from the pollutions, and prophanations wherewith scandalous persons haue defiled it.

That passage is worthy our observation, *Ezek. 36. 20. 23.* *When they entred vnto the Heathen whither they went, they profaned mine holy Name: And I will sanctifie my great Name which was profaned amongst the Heathen, which they haue profaned in the middest of them, and the Heathen shall know that I am the Lord, saith the Lord God, when I shall bee sanctified in you before their eyes.* See then that God will sanctifie his Name when men pollute it, and hee will oneway or other take order to wash off that pollution, wherewith men haue defiled it. God would be sanctified in them before the eyes of the Heathen.

Now Gods Name is sometimes

O      san-

sanctified in his workes of Mercie, as *Ezek. 20.41.*--and sometimes in the workes of Iustice. *Ezek. 38.22, 23.* Now though in that forenamed place it is spoken of sanctifying his polluted Name by his workes of Mercie in the eyes of enemies , yet it is also true that God wil sanctifie his polluted Name in the eyes of Aduersaries by his workes of Iustice, That is , hee will doe such exemplarie Iustice , and such smart *woe* vpon such as by their scandals polluted his Name, that he will recouer himselfe as much glorie in their punishment as they lost him by their sinne , and so remarkeably will he doe it in enemies eyes , that they who before opened their mouthes to dishonour his Truth, shall now open their mouthes to acknowledge his glorious Iustice, and by that Iustice bee drawne at least to a secret acknowledgement, that this Religion and this profession

sion is the truth, the Scandalizers whereof God doth so severly punish.

This wee shall see in *Dauid*, 2. *Sam.* 12. 14. There was no remedie, *Dauid* though fast and pray, and seeke the childs life, yea though *Dauid* haue repented, and *Nathan* haue pronounced the pardon of his sinne, yet no remedie but the childe must die. What was the reason? Because by his scandal *hee* had giuen great occasion to the enemies of God to blaspheme. His scandal was great. Any scandal

*Quod gra-  
uis autem &  
piaculi singula-  
ris malum sit.  
nomen diuinita-  
tis in blasphem-  
iam Genitium  
dare etiam Da-  
uid beatissimi*

exemplo edatetur qui — cum eternam pro offensionibus suis paenam per unam confessionem meruicrit euadere: buius tamen criminis veniam non per paenitentiam patrocinantem potuit impetrare. Nam cum ei proprios errores confiteuti *Nathan* Propheta dixisset, transiulit Deus peccatum tuum, non morieris, subdidit statim veritatem quia blasphemare fecisti inimicos Dei propter verbum hoc filius qui natus est morietur, & quid post hoc? Deposito scilicet diademate, proiectis gemmis — fletu madidus, cinere sordidatus vitam parvuli sui tot lamentationum suffragis peteret, & pessimum Deum tanta precum ambitione pulsaret, sic rogans & obsecrans obtinere non potuit, ex quo in eligi potest quod nullam penitus maioris piaculi crimen est quam blasphemandi causam Gentibus dare. *Salu. lib. 4. de Prouid.*

giues occasion of blaspheming, but great scandals giue great occasion of blaspheming, therefore as he by his great *Scandal* hath polluted Gods Name, so God by his great *Justice* would sanctifie his name in the eyes of those enemies that had blasphemed.

We find a Law *Deut. 22.19.* that a man in that case specified in the text, should be sharply amearced, and a good round fine set vpon his head, and the reason is giuen because he bath brought vp an euill Name vpon a virgin of Israel. Now in cases of scandal there is an euill Name brought vp not vpon a virgin of Israel, but vpon the God of Israel, vpon his Gospell, and truth. If then God would haue a man so seuerely punisht, that should bring vp an euill name vpon a Virgin of Israel, how much more will God himselfe set smart fines vpon their heads as bring, as doe occasion the bringing

bringing vp of an euill name vpon the Religion, & the God of *Israel*. Amongst men, how euer other offences scape, yet how great is the seueritie of the Law in punishing *Scandalum Magnatum*. Now in scandalous offences of Professors, there is a right *Scandalum Magnatum*, in regard of the wrong, and iniurie that Gods great Name suffers.

No maruell, that God is so seuer in punishing scandals. For where God suffers greatest wrong, there Justice requires that men vndergoe seuerest punishments. Now no sinnes doe God greater wrong then scandals. Other sinnes, and other mens sins are breaches of his Law, and pollutions of mens Consciences, but yet are not pollutions of Gods Name. But scandals, and the notorious offences of Professours are not onely breaches of Gods Law, and pollutions of the

offenders Consciences, but are pollutions of Gods Name. What wonder then, that such seueritie followes scandals? It is but Iustice that where the guilt is double in the offence, there should be a double, and a proportionable measure of punishment.

Now in euery scandal there is a double guilt.

First, the guilt of breaking of Gods Law, and polluting a mans owne Conscience. And secondly, the guilt of prophaning, and polluting Gods Name. And this latter is the farre greater, and more prouoking guilt. God will worse brooke the pollution of his Name, then the breach of his Law. And therefore it is a sure truth that hee that commits a greater sinne which yet is secret, shalbee lesse punisht then hee which commits a smaller sinne, which breaking out prooues scandalous. Wee haue an

εἴαν δὲ τηνίδια  
φύσει κακὸν ἡ  
τὸ γινόμενον ἡ  
τὸ λεγομένον δὲ  
ποιησασαύτῳ ἡ  
δέισαν καὶ τὰς  
ιδίας αμαρτίας  
καὶ τὰ σκανδάλα  
ἐχειτὸν κρίνα.  
Basil de Bapt.  
lib. I. q. 10.

instance, *Numb. 11. 21.* compared with *Deut. 32. 51.* Wee haue in these two places two offences of *Moses* his committing. Let a man weigh them together, and questionlesse in their owne nature compared, that offence *Numb. 11. 21, 22.* was the greater, there is in it not onely vnbeliefe as in the other, but a kinde of murmuring contest with *God*, as it were to his face. The latter hath reference to that Historie, *Numb. 20. 10.* where wee finde *Moses* to contest with some impatience, and vnbeliefe with the *people*. Is it not a greater sinne to murmur and contest in vnbeliefe and impatience with *God*, then to grow into passion with a *rebellious people*? Is it not a greater matter to haue ones spirit stirred at *God*, then with sinfull men? Consider both passages together, and any one will iudge the first miscarriage in it owne nature

the greatest. And yet all that God sayes to the first is this, *Is the Lords band now waxed short? Thou shalt see now whether my Word shall come to passe vnto thee or not.* What could haue beene said lesse? But now come to the other which in it selfe seemes nothing so great, and see what followes vpon it. *Because yee beleueed me not to sanctifie me in the eyes of the children of Israel, therefore ye shall not bring this Congregation into the Land.* Numb. 20. 12. *But shall die because yee trespassed, and sanctified mee not in the middest of the children of Israel.* Now then here may be a question, why the lesser sinne hath the sharper reproefe and the greater punishment.

Is it equall dealing to winke at and passe by a greater, and to be so seuere in the lesser? Yes most equal, for though the former sinne in it owne nature were greater, yet

that

that was happily private between God and *Moses*, and so no scandal in it, but the latter was publike before all the people, and so a scandal in it, God not sanctified, his Name dishonoured, and for the scandal sake the punishment so smart in this rather then in the other.

A small sinne scandalous hath a greater punishment then a great sinne close, and secret, because there is in the scandal a pollution of Gods Name, an Impeach of his honour, besides the guilt of the breach of his Law. So then therefore is God so feuere in punishing scandals, because God is more wronged by them then by *simple* sinne, because they pollute his sacred Name.

2. God is thus feuere in the punishing of scandals, because soule-blood is not cheape with God.

They

τὸδε μὲν γάρ  
κατ' ἴδιαν καλ  
λαυθανόντως, τὸ  
δέ εὖτις δύμε  
παρράσιμος τρά-  
νετο Ιερο-  
λυ. lib. 5. Epist.  
161.

u si quis sim-  
plici mente &  
desiderio veniat  
ad Ecclesiam ut  
proficiat, ut me-  
lior fiat: iste si  
videat nos qui  
multo iam tem-  
pore in fide feti-  
mus, vel non re-  
tine agentes, vel  
cum offendicula  
loquentes effici-  
mus nos illi lap-  
sus ad peccatum,  
Cum autem pec-  
caverit trucida-  
tus est, & san-  
guis anime eius  
profuit, omnis  
ob eo virtus vi-  
talis abscedit—  
Scandalizati  
animæ sanguis  
effunditur cum  
cederit in pec-  
catum & prop-  
tere adixit, quia  
requiretur san-  
guis eius & fra-  
tre, frater tuus  
est qui fudit  
sanguinem  
tuum. Origen.  
in Psal. 36.  
hom.3.

They that spill the bloud of soules  
shall pay full dearely for it, God  
will require it at their hands. Now  
in the commission of scandalous  
sinnes there is a great deale of spi-  
rituall bloudshed, and murther.  
*Paul* speaking of Scandals of an  
inferiour nature, such as are gi-  
uen to weake brethren in the vse of  
Christian libertie, in the vse of  
things in their nature indifferent  
makes them bloudie and murthe-  
rour, *Rom. 14. 15.* *Destroy not him*  
*with thy meat for whom Christ died,*  
*1. Cor. 8. 12.* *Thorough thy know-  
ledge shall thy weake brother per-  
ish.*

If Scandals in such causes bee so  
dangerous in their issue, & of such  
mortal consequence, then what are  
Scandals in a higher nature in the  
offensiue, and euill lifes of such as  
professe Religion? How much more  
are they of deadly consequence,  
and

and how much more is bloud spilt by them? If a man may haue his hand in the bloud of soules by giuing scandal in the doing of things in their owne nature lawfull, then how much more by giuing scandal in the doing of such things as in their owne nature are sinfull and vnlawfull? There is a Law *Exod.21. 33, 34.* that if a man open a pit, and couer it not, and an Oxe or an Asse fal therein, the owner of the pit shall make it good. Now in euery Scandal giuen there is a pit digged, and opened, euery one that giues a Scandal opens, and digges a pit, into which many a soule falleth headlong. If he that opened the pit must make good the Oxe or Asse, that fell thereinto, that is, must pay the full price and worth of it to the owner, what must hee doe that opens a pit into which a soule falleth? Surely God will require it at his hands, and it must bee made good.

*Dotb*

Doth God, saith the Apostle, take care for Oxen? So here, will God require Oxen at their hands thorough whose default they fall into pits? then how much more doth he take care, and will he require soules of men at their hands, that by Scandals haue opened pits into which they are fallen, and ruined? There is another Law in the same place worth our noting to this purpose, *Exod. 21. 22. 23.* If men strike & hurt a woman with child so that ber fruit depart from her, & yet no mischiefe follow, bee shall be surely punished, &c. And if any mischiefe follow thou shalt give life for life, or soul for soul, as the words originally are; If no mischiefe follow either to the woman or the child, yet a punishment was due in such a case, but if mischiefe followed, then life for life, soule for soule. Now in the case of scandals it is a sure thing that Mischief doth follow, wee saw before what

what a deale of *Woe*, and *Mischief* they bring with them. *Hee that giues a Scandal is as a man that smites or spurnes a woman with childe.* *He that doth so, a hundred to one but hee causes mischief to follow.*

*It may bee there was a man that began to haue some good in him, some hope that Christ began to be formed in him. Now a man giues some heynous Scandal, and therevpon *mischief followes*, all these hopes are dasht, this man flies quite off, and casts off all thoughts of medling any more with godlinesse, here is one *with childe* spurned, and a *mischief followes*, therefore *life for life, soule for soule* will be required.* *\*Woe be to him that spurnes a woman with childe, and causes mischief to follow, and therefore Woe to him by whom an offence comes, because by him mischief comes, mischief comes to many a soule,*

*x Vae illi qui  
scandalizaverit  
unum ex pueris.  
Vae proge-  
nantem calcan-  
ti. Ambros. in  
Psal. 118.*

2. Qui scandali conscientia est animam dabit pro anima eius quem scandalizavit, Origen, a Factus sum opprobrium & vicinis meis nimium vicinis meis nimium opprobrium factus sum, id est, qui mihi (Ecclesie) iam appropinquabant ut crederent: hoc est, vicini mei nimium deterriti sunt mala vita malorum & falorum Christianorum. Quam multos enim patiunt, fratres mei, vele esse Christianos, sed

offendi malis moribus Christianorum. Ipsi sunt vicini qui iam appropinquaverunt, & nimium opprobrium illis visi sumus. Augustinus in Psal.30.

soule, the mischief of rejecting religion, or the mischief of an hardened heart. And therefore is God thus severer in his Justice upon such because they do bloudie mischief, and therefore they must giue <sup>2</sup>soule for soule.

It may bee that many a man was like to be brought on to Religion, might haue some <sup>a</sup> thoughts of imbracing, and receiuing the truth, but now some Professor of Religion falling soule, he falleth off and will none, all these thoughts are dampt, and so laid aside. There be so many soules lost, and kept out of Heauen by that Scandal, Here is the bloud of soules spilt. How many might haue come to haue been godly and religious Christians, if it had not beeene for the Scandal of some one man professing godliness, and re-

ligion

ligion. Such a deale of mischiefe followes by such a scandal. And for this cause, was that *wor*, vpon the Priests that they were base and contemptible, because they had caused many to stumble at the law, and to fly off from religion which was not without the mischieuing of their soules for euer.

It may bee many a mans mouth was shut, and though hee said no good, yet hee could say no euill of the way of truth, now that a man falles into scandal, his mouth is opened against God, & against Religion, and he blasphemeth ful mouth. Now is this mans soule by his blasphemy miserably endaungered, here is soule blood spilt. What a deale of mischiefe is done to his soule, but who is guilty of that mischiefe, but hee that gaue that scandal? and therefore the <sup>b</sup> blood of that blaspheming soule shalbe required at thine hands that gaue

the

*b Qui enim  
sine blasphemia  
aliorum gra-  
uiter errauerit  
sibi tantum ad-  
fert damnatio-  
nem: Qui au-  
tē alios blasphe-  
mare fecerit  
multos secum  
præcipitat in  
mortem, & ne-  
cesserit ut sit  
pro tantis reus  
quantes secum  
traxerit in rea-  
tum, Salu.lib.4  
de Prouid,*

the scandal which ruȝt him into that mischief.

It may bee many a man began to mislike his euill wayes ; many mens hearts began to misgiue them , but now a scandal is fallen out , their hands are strengthened , their hearts are hardened , and so they sealed vp to hell. Here is soule bloud spilt againe. Here be many stumbling & fallen into the pit of hell, I, but who laid this stumbling stone , that hath topled them ouer ? Here bee a companie of soules vndone , and cast away , I but who hath vndone , and cast them away ? Here is mischiefe done , but who hath done it ? Euen he that hath committed such a scandal ; he it is that hath done this mischiefe , hee hath ( as much as in him lies ) damned and destroyed these soules : And is it nothing to damne soules ? Is it any wonder that God should bee so feuere , when their sinne is so bloudy , when they

they haue destroyed who knowes how many soules? God will punishi such as do not endeauour to saue other mens soules what in them lyes, what then deserue they at his hands, that cast away mens soules as scandalous sinners doe. And what wonder that heauy Iustice followes heauy sinnes.

*Thou shalt not put a stumbling blocke before the blind. Leuit. 19.14.*  
But what if a man doe it? Then shall a *woe*, and a *curse* fall vpon him, *Deut. 27. 18. Cursed bee bee that makes the blind to wander out of his way.* Now when men doe giue scandal they doe lay *stumbling blockes* in the way of many *blind* ones, they cause them to *wander out of the way*, and to *stumble* so that they fall into eternall ruine. And therefore is God so sharpe with them. Wee shall see an heauy woe denounced against those false prophitefes. *Ezek. 13. 18. Thus*

εἰ γὰρ τὸ μὴ σῶσαι εὐνάπτει τὸ δὲ σκάνδαλον τι εἰκόπευται. Chrys. ad Rom. Hom. 15.

P. saith

saith the Lord God, Woe to the woman that sow pillowes to al armeholes, &c. But why doth God threaten a woe against them? See the reason, Verse. 22. Because with lies, yee haue made the hearts of the righteous sad, and strengthened the hands of the wicked that bee shoulde not returne from his wicked way. Now such as giue scandal doe both these things, they doe grieue & sad the hearts of the righteous, and strengthen the hands of the wicked that they returne not from their wicked wayes. And therefore vpon the same ground that the woe was threatned against the false prophetis, is it due to the giuers of scandals. They are guilty of the same euill, and therefore vnder the same woe. If the false prophetis deserue a woe because by strengthening the hands, and hardening the hearts of wicked men, they were guilty of the bloud of their soules, then

then because scandalous ones, are guilty of the selfe same euill, they righteously come vnder the same woe.

It is a dangerous thing to haue an hand in other mans finnes, and so in other mens damnations. A mans owne personall guilt, will be heauy enough, he shal not neede to loade himselfe with other mens guilt. Now this is the case of scandalous persons, they stand answereable for others mens finnes, as the causers of them, and many times the causers may smart as much, if not more then the committers of them.

3. God is so feuere in the punishment of scandals, because by them is brought a blurre, a disgrace, and a Reproach vpon a whole Church. As God is tender of his owne, so is he also tender of the honour of his Church. It is not safe to bring disgrace but vpon one

igitur & tu  
quoniam si reliquis  
perditionis cau-  
sa fueris, gra-  
uior apatieris  
quam qui per te  
subuersi sunt.  
Neque enim pec-  
care tantum  
in se perditionis  
habet, quantum  
quod reliqui ad  
peccandum in-  
ducuntur,  
Chrysost. ad  
Rom. Hom. 25.

good man, nay, we saw before that hee must smart for it, that brought vp an euil report, but vpon one virgin of *Israel*, *Deut. 22.* Is God so tender of the honour, and credite of *one virgin of Israel*, what is hee then of the honor of *all Israel*. If not safe to bring vp an euill report vp on one member of the Church, then much lesse to bring vp an euill report vpon a whole Church. Wee finde *Numb. 14.37.* some there that brought vp an euil report vpon the land, & what was the sequell? *They dyed of the plague before the Lord.* If God were so feuere in his Iustice to smite them with present death that brought vp an euil report vpon the Land of *Canaan*, what feuerty may they expect that bring vp an euill report vpon his Church. What comparison betweene *Canaan* and Gods Church? Now this al scandalours offenders doe. If the reproach of their actions, and the Infamy of their

their practises, were but only personall, the matter were not so great, they haue but their iust deserts, but the reproach of their scandals redoundes to the disgrace of the whole Church of God and the excrementitious filth of their actions is throwne in the face of the whole Church. *Dawd hath a praier. Ps. 69 5.6.* O God thou knowest my foolishnesse, and my sinnes are not hid from thee, let not them that waite on thee O Lord God of hostes, be ashamed for my sake O God of Israel. As if hee had said. Thou knowest O Lord, what heynous things mine enemies lay vnto my charge, thou that knowest all my foolishnes and sins, knowest that they lay them falsely vpon mee, But what euer sinnes they charge vpon me, yet Lord keepe me and preserue mee, that I may not fall into any such scandalous sinne, that may bring shame, & reproach vpon thy people, Let me not so sin,

P 3 that

εκκακούσατες  
ισας αφορμας  
παρεχοντες τοις  
αλλοις καταλε-  
γειν των ταυ-  
των χριστιανων  
αστενειαι κι α-  
δικιαναι ορμε-  
νοις. Iustin.  
Apol. 2. a pro  
Christianis.

f Pungit ac fer-  
 rit et quoad eius  
 fieri potest com-  
 mune profert  
 probrū criminis  
 Non dixit enim  
 cur ille, aut iste  
 est fornicatus, sed  
 auditur inter  
 vos fornicatio,  
 nevt qui essent  
 nulli reprehensi-  
 oni affines, pigri  
 esset ac socordes,  
 sed utpote comu-  
 ni percusso, & in  
 crimen vocata  
 ecclesiata essent  
 animi dubi &  
 anxi. Nemo  
 enim dicet in-  
 quit quod ille  
 aut iste forni-  
 catus est, sed  
 quod in ecclesia  
 Corinthiorum  
 admissum est  
 illud peccatum.  
 Chrysost. in  
 locum.

that for my sake thy people should haue any shame. Marke then that when any that professe the Name of God fall into any grosse euill, it turnes to the shame not onely of him that falls, but it brings shame vpon all that waite vpon God, and seeke him. All Gods people suffer, and share in the reproach of one miscarrying. We haue an example of it. *1. Cor. 1.* *It is reported com-  
 monly that there is fornication a-  
 mongst you.* <sup>f</sup> He doth not say, men  
 do report that such a man hath cō-  
 mitted fornication, but the report  
 goes that *fornication is committed  
 amongst you.* If it had beene reported  
 that such a man had committed  
 fornication, that had beene but  
 a personall reproach, and disgrace  
 to that one particular man. But; *It  
 is reported that fornication is com-  
 mitted amongst you*, so went the re-  
 port. There is fornication amongst  
 the Christians, and in the Church  
 of

of *Corinth*, And so the reproach was generall to the whole Church of *Corinth*, and common to them all, So that by his Incestuous fact hee brought a reproach vpon the whole body of beleeuers. And the heathen questionlesse so reported it as to blurre them all, as if they were al alike. So the whole Church of *Corinth* suffered by that one mans scandall. And this is the ordinary practise of enemies to disgrace all with one mans folly. Thus was it the Diuels pollicie and malice to raise vp those Impure \* *Gnostickes*, that the heathen might haue occasion of speaking against the Gospell, and that the report of their flagitious courses being euery where spred, he might brande the whole multitude of *Christians*, with the marke of their Ignominy. There is the same spirit reignes in al enemies that was in *Haman*, *Mordecay* had offendid him, but it would

\* *His igitur diabolus usus est ut gentibus qui erant à fide alieni ansem præberent sacro-sancto Dei verbo petulanter impiegobretiandis: eo planè consilio ut fama de flagitiosa eorum vita ratione passim dissipata turpem ignominie notam vniuersae Christianorum multitudini inuiceret, Euseb. Hist. Eccl. lib. 4. cap. 7.*

d Quid tam  
timendum quā  
cum vides homo  
multos male vi-  
nentes, & de  
quibus bene spe-  
rabatur in mul-  
tis malefactis  
inuentos? Ti-  
metne tales sint  
omnes quos pu-  
tabat bonos, &  
veniunt insus-  
picionem malam  
prope ordines bo-  
ni. Qualis vir?  
Quomodo ceci-  
dit? Quomodo  
inuentus est in  
illā turpitudine  
in illo scelere, in  
illo factō malo?  
Putasne tales  
sunt omnes?

-- Quanta mala dicunt in malos Christianos que maledicta perueniunt  
ad omnes Christianos? Nunquid enim dicit qui maledicit aut qui repre-  
hendit Christianos, Ecce quid faciunt, non boni Christiani? Sedece quid  
faciunt Christiani. Non separat non discernit. August. in Psal 30.

shew

not serue his turne nor , satisfie his  
malice to lay hands on Mordecai  
alone , for they had shewed him the  
people of Mordecai, wherfore Haman  
sought to destroy all the Iewes, euen  
the people of Mordecai. Eſb. 3. 6.  
Mordecai had done him no wrong  
nor committed any offence , but  
when Hamans choller was vp, the  
quarrell is not at Mordecai alone,  
but at his people. So is it in cases of  
iust offence, whē scandals are giuen  
the shaine and blame is not laid vp-  
on the offender alone, but vpon his  
people, not vpon that professour a-  
lone but vpon all professours , not  
vpon that member of the Church,  
but vpon the whole Church. It is a  
true thing which s Augustine ob-  
serues , that when some one man  
fals into some grosse euill , that  
gaue some hope , and made some

shew of goodness, that such as are without, are ready to judge others like them, and that an euill suspicion lies vpon all good men. *Ob what a man? say they. How foulely is he fallen? how is bee found in such a filthinesse, in such a wickedenesse, in such a vile fact? doe yee not thinke that they are all such? how great and foule euill things, saith he, do they speake against euil Christians, which euill sayings reach vnto all Christians? for, doth he thus speake, that speakes euill of, or falls foule vpon Christians, Behold what they doe, that are not good Christians? No, but, Behold what the Christians doe, he puts no difference at all. And so the scandals of one Christian, tends and trenches to the disgrace of all Christians, euen to the dis honour of the <sup>h</sup>Christian name, the fall of one scandalous professor to the reproach all all.*

4. Lastly, God is so seuere in punishing

h Sed quosdam  
audio inficere  
numerum ve-  
strum, & laude  
precipui nomi-  
nis prava con-  
uersatione de-  
struere--Cum  
quanto enim no-  
minis vestri pu-  
dere delinquitur  
quando alius ali-  
quis temulens  
& luscivens  
demonatur, &c.  
Cypr. Epist. 7.

Ex ipso utiq<sup>ue</sup>  
 deteriores sumus  
 si meliores non  
 sumus, qui meli-  
 ores esse debe-  
 mus. Crimino-  
 for enim culpa  
 est ubi honestior  
 status: si hono-  
 ratus est perso-  
 na peccantis,  
 peccati quoq<sup>ue</sup>,  
 maior inuidia,  
 furtum quidem  
 in homine est  
 malum facinus,  
 Sed damnabilius  
 absq<sup>ue</sup> dubio si  
 Senator suratur  
 aliquando.  
 Cunctis fornicati-  
 o interdictur,  
 sed, gravius  
 multo est si de  
 clero aliquis qua-  
 si de populo for-  
 niciatur. Ita  
 & nos qui Christiani esse dicimus, si simile aliquid barbarorum impurita-  
 tibus facimus gravius: erramus atrocius enim sub sancti nominis professione  
 peccamus. Vbi sublimior est prerogativa, maior culpa; ipso enim,  
 errores nostros, religio quam profitemur, accusat. Criminosior eius est im-  
 pudicitia qui promiserit castitatem sedius inebriatur, sobrietatem fronte  
 pretendeus. Nibil est Philosopho turpius vicia obscena sectantur, quia  
 preter eam deformitatem quam vicia in se habent, sapientia nomine  
 plus notatur, & nos igitur in omni humano genere philosophiam Christi-  
 anam professi sumus, ac per hoc deteriores nos cunctis gentibus credi  
 atq<sup>ue</sup> haberinecessus est, quia sub tam magno professionis nomine viciimus,  
 & positi in religione peccamus. Salu. de Prouid, lib 4.

nishing such as giue scandal, be-  
 cause their sinnes therein are grea-  
 ter then other mens. Though other  
 men commit the selfe same sinnes  
 they doe, yet are they not so great  
 in other men, as they are in such as  
 professe religion. Their sinnes are  
 greater then other mens, because  
 theirs, because the sinnes of such as  
 honoured with an *high* and *holy*  
*calling* to bee the people of God,  
 to be a people neere vnto him. And  
 the greater a mans honour is, the  
 more it aggrauates his guilt in case  
 of offence. Theft is foule in any man,  
 but most foule in a Magistrate. It is  
 a fouler offence for a Minister then  
 another man to commit fornication.

tion.

tion. The dignity of the person adds to the foulnes of the gult. So here, such whom God hath called with this high calling to be his peculiar people, haue a dignity, & excellency aboue other men, & the dignity of their persons adds to the indignity of their facts. *Speake vnto the children of Israel and say vnto them, when any man hath a running issue out of his flesh, because of his issue he is vncleane, Leu. 15.2.4.* But why, *Speake vnto the children of Israel?* Because they only were vncleane, and made others vncleane by running issues. Heathens as some obserue out of the Iewish Rabbins, did not make vncleane by an issue, or childbirth &c: but Israelites did. An issue was an issue in an heathen, as well as in an Israelite, but in an Israelite onely an vncleane and a desiling issue. Sinnes are sinnes in other men as well as in professours of Religion, but in professours they bee *horrible*

k *Quanto enim  
horribus alios  
anteceillunt,  
tanto quoq; ip-  
orum pecca-  
tum, etiam si-  
liosq; idem sit,  
grauius effici-  
tur, òv tñ pñ-  
ter a llæ tñ  
dçiatæ dñs-  
soros metræ-  
ueror* Isid.pe-  
luf.lib.4.Epist.  
15.

*Quo grandius  
nomes, eo gran-  
dius scandalum*  
Ber.Epist.20c.

rible sinnes, *Ier. 18.13. Aske now  
among the Heathen, who hath heard  
such things? The Virgin of Israel  
hath done a very horrible thing.* The  
sinnes of Gods people are horrible  
sinnes, because <sup>k</sup> their persons are  
honourable persons, *Isai. 43.4.* As  
God speakes of the Prophets of  
*Samaria and Ierusalem, Ier. 23.13.*  
*14.* So it may be said of the people  
of both. *I haue seene folly in the  
Prophets of Samaria, I haue seene  
also in the Prophets of Ierusalem an  
horrible thing:* and yet in effect the  
sinnes of both were the same, but  
the same sinnes diuersly circum-  
stanced may differ much, and so by  
reason of the persons one being  
Prophets of *Baal*, the other pro-  
fessing themselves the Prophets of  
the true God, that which was but  
folly in the Prophets of *Samaria*,  
was an horrible thing in the Pro-  
phets of *Ierusalem*. So is the  
case amongst the people, that  
which

which is but folly in such as are ignorant, irreligious, and liue without God in the World, is an horrible thing in a man that makes profession of Religion. And therefore hence, it is iust with God to bee so seuere in the punishment of such, and *God will bee sanctified in them that come nigh vnto him, and before all the people will bee bee glorified*, Levit. 10. 3. If he be not sanctified by their singular and speciall obedience towards him, he will bee sanctified by his iustice vpon them, and will be glorified before all the people, that is, publiquely and openly, he will do such seuere exemplary iustice vpō them, that all shall take notice of it. It suits with that, *Amos 3. 2. You onely haue I knowne of all the Families of the earth, therefore I will punish you for all your iniquities.* How smart was Gods iustice vpon Ierusalem? *Dan. 9. 12. For vnder the whole Heauen bath*

nor

not beene done, as hath beene done. upon Ierusalem. Why so? for vnder the whole Heauen had not beene done, as had beene done in & by Ierusalem. Ierusalem was the *holy Citie*, Math.4.5. *The Citie of the great King*, Math.5.35. *The Citie of God*, Psal. 87. 3. Such she professed her selfe, so that she sinning, her sinnes were out of measure sinfull, and therefore God most righteous, though most feuere against her.

It is in this case of the peoples sufferings, as it was in the Priests Offerings. Wee shall see that in some cases the people sinning, they might bring for their Offering a *Kid of the Goates*, Leuit.4. 23. 28. But still for the sinnes of the Priests there must bee offered a *Bullocke*, Leuit.4.3. Leuit.16.6. Exod. 29.10. What might the reason of this be? The Priests person being more excellent, and nigh vnto God, their sins were greater then other mens, so

so much greater as a *Bullocke* is greater then a *Kid*, and therefore wheras a *Kid* would serue another man, the Priest must bring a *Bullocke*. So here in case of *suffering* justice. All that professe themselues Gods people doe professe themselues *Priests* vnto God, and therefore their sinnes are as much aboue other mens, as is a *Bullocke* aboue a *Kid*, and therefore when other mens punishment which they suffer shall be but the *weight* of a *Kid*, that punishment which they suffer shall bee the *weight* of a *Bullocke*. *Woe*, euен a weightie, and an heauie *Woe* to him by whom the offence commeth.

Profession of Religion giues no man a licence or dispensation, as if because men will owne and countenance Religion, God were beholding to them, and they may take libertie to doe what they please, but profession of Religion is

*I Religio autem est scientia Dei, ac per hoc omnis religiosus hoc ipso quod religionem sequitur Dei se voluntatem nosse testatur. Professio itaque religiosus non auserit debitum, sed auget, quia assumptio religiosi nominis sponsio est deuotionis, per hoc plus quispiam debet opere quanto plus promiserit professione. Saluian. contra Avarit. lib. 5.*

is the strongest <sup>1</sup> obligation, & the deepest ingagement vnto godlines & holinesse that can be. That bond and obligation being broken, God will assuredly both sue the bond, and take the forfeiture to the utmost.

And thus wee see the reasons of Gods so sharpe seueritie in punishing Scandals, and scandalous offendours.

*Si quis propter audaciam et iniquitatem auctoritate tuae debet operari quanto plus, promiserit professione. Saluian. contra Avarit. lib. 5.*

## CHAP. IX.

*The great care we should haue of giuing scandal, and sorrow for them giuen, and the cause of humiliation they haue by whom offences come.*



He iustice of God being thus smart and seuere vpon such as giue offence,

con-

consider wee for the close of all, what vse may bee made of it. It serues therefore to teach three things :

1. Gods iustice being so seuere against the giuers of scandal, how warie and how carefull should it make vs, and with what feare and trembling should we walke, least at any time an offence should come by vs. Let this *Woe* pronounced against all scandal-giuers be as the *flaming Sword of the Cherubims* to scare vs, and make vs afraid how euer we do any thing, or come neere the doing of any thing that may proue offensiuē and scandalous. Since the *Woe* is so heauie and so smart, let it make vs listen to that counsell, *Rom.14.13.* *That no man put a stumbling blocke, or an occasion to fall in his brothers way.* If Christ haue denounced a *Woe*, and a *Curse* to him that layes a stumbling blocke in a nothers way, then as wee feare that

Q

*Woe,*

*Woe, and that Curse to light on our heads : so take heed of laying a stumbling blocke for another mans feet.*

Let vs learne to liue by that rule, *1. Cor. 10. 32. Giue none offence, neither to the Iewes nor to the Gentiles, nor to the Church of God.* Haue a care so to carrie our selues, that neither the Church of God may be grieued, nor the enemies of the Church bee either hindred from good, or hardened in euill to their ruine and destruction.

Wee see, *Reuel. 2. 14. That Balaam taught Balak to cast a stumbling blocke before the children of Israel.* Hee did not himselfe cast the stumbling blocke, but hee *taught Balak to doe it.* And yet God met with *Balaam, and taught him by his iustice vpon him, what it was to teach others to cast stumbling blockes in his peoples wayes, Numb. 31. 8. Balaam was flaine by the Sword of Israel,*

*Israel amongst the Midianites.* He had taught *Balak* to make them *stumble* and *fall*, therefore God in his iustice makes him *fall* by the *Sword*.

Now, what if hee had *put* *stumbling* *blockes* *himselfe*, how much more would Gods iustice haue pur-sued and *utter-taken* him? Now scandalous persons doe themselues *put* *stumbling* *blockes* *before* *men*; and therefore, we know what *Pauls* resolution is, *1. Cor. 8. 13.* *Wherefore if meate scandalize my brother*, and lay a *stumbling* *blocke* *in his way*, *I will eate no flesh whilest the World stands*, *least I scandalize my brother*. What is eating of flesh to the *workes* of the *flesh*, to the *sinnes* of *uncleannessesse*, *fraud*, and *notori-ous* *deceit*? And if *Paul* rather then hee would giue offence would not eate flesh, which was <sup>m</sup> *lawfull* to doe in in its *owne* *nature*, how much more would hee haue resol-

mcaterum  
cum rem adeo  
formidabilem  
esse demonstra-  
tum si in ys  
que in potestate  
nostrapposita  
sunt fratrem  
scandalizare,  
quid de ys di-  
cendum erit qui  
rebus vetitis fa-  
ciendis loquen-  
d. sue scandalis-  
zant. Basil.  
Si vero in licitus  
tale est iudicium,  
quid dicendum  
est de vetitis.  
Ibid.

ued neuer to haue giuen offence by  
soule and notorious practices? Surely he implies thus much more,  
I will neuer commit vncleanness, I  
will neuer bee a fraudulent dishonest dealer whilst the word stands  
least I giue an offence, and lay a  
stumbling blocke in anothers way.  
Why would *Paul* forbear flesh  
for euer, in case of Scandal? Cer-  
tainly he had an eie to this *Wo*, and  
and therefore chose rather to eat  
no flesh then to eat it so sawced.  
It might proue no better then the  
*Israclites* Quailes, *Psal.* 78.27.29,  
30, 31. *Hee rained flesh also vpon*  
*them as dust so they did eat and were*  
*filled, But while their meate was*  
*yet in their moutbes, the wrath of*  
*God came vpon them, and slew the*  
*fittest of them.*

A man had beeene as good haue  
fasted as haue had their dainties  
with that sawce. So *Paul* knew that  
meate eaten with *Scandal*, would  
haue

haue beeene sawced with a *Woe*, and therefore, wisely resolued rather neuer to eate flesh then to eate it on such termes. Vpon the same ground since such a *Woe* followes vpon giuing offence, dread we to doe any thing that may be scandalous, and resolute neuer to doe it whilist the World stands.

Our Sauiour Christ was not bound to pay Tribute, or Cu-stome, but yet he is willing to part with his right vpon this ground, *Math. 17. 27. Notwithstanding least we should scandalize them, &c.* To prevent Scandal hee parts with his right, and rather workes a mira-cle, then hee would giue them of-fence.

How much more then; there being so heauie a *Woe*, should wee be carefull to auoid that which is sinfull and vnlawfull, least wee shoule scandalize men, and lay ruining stumbling blockes in their wayes.

*Woe to him by whom the offence comes.*

Now then as we would feare to meeete with this woe, so take heed of giuing any offence. As we would feare to haue a *Woe come vpon vs*, so let vs feare to haue an *offence come by vs*. This is the very vse our Sauiour makes of it, *Luke 17.1,2,3. Woe to him thorough whom offences come, Verse 1.* But, why so? Because of that which followes, *Verse 2.* And thereupon inferres that, *Verse 3. Take heed to your selues.* As if he had said, since there is such a *Woe* followes vpon giuing offence, therefore let mee aduise you in any case to *take wondrous heed to your selues*, that you giue no offence, nor fall into any *Scandal*.

It should be the care and endeauer of all Gods people to do their best to remoue all stumbling blocks and stones out of the way, *Isa. 57.*

14. *Cast yee vp, cast yee vp, prepare the way, take vp the stumbling block out of the way of my people, Isa. 62.*  
10. *Prepare you the way of the people, cast vp, cast vp, the high way, gather out the stones.* Therefore if they must gather out the stones, they must take heede of laying stones in the way, if they must take stumbling blockes out of the way of the people, then must they not lay stumbling blockes in their way. *Woe vnto him that doth not his best to take vp a stumbling blocke out of the way, therefore much more a Woe to him that shall cast a stumbling blocke in the way.*

*Quest.* What may a man then doe, and what course may one take to keepe and preserue ones selfe from falling into Scandals.

*Answ.* To saue our selues from falling into Scandals, doe these things.

1. Walke with *Selfe-idealouise*,

and *Selfe-suspition*. In a conscience of our owne frailtie be we euer iea-  
lous and suspitious of our selues. That which our Sauiour speakes of securiting our selues in case of temptation, is to bee done, to  
secure our selues from the danger of Scandals. *Watch and pray least yee enter into temptation, Math. 26.* So watch and pray least yee fall into Scandals. Now nothing will keepe our eyes open in watching, nor our mouthes open in praying, more then a feare and an holy iea-  
lousie, and suspition of our selues by reason of our frailtie, least we be ouer-taken and ensnared.

*n Non quis-  
quam mixetur ,  
dilectissimi fra-  
tres etiam de  
confessoribus  
quosdam ad ista  
procedere, inde  
quog, aliquos  
tam nefanda,  
quam grania  
peccare. Neq,  
enim confessio  
immunem facit  
ab infidis dizi-  
boli , aut contra  
tentationes—  
ad huc in seculo  
positum perpe-  
tuâ securitate  
descendit  
Ceterum nun-  
quam in confessoribus fraudes, & supra, & adulteris, post modum  
xideremus, que nunc in quibusdam videntes ingensimus & dalemus.  
Cypr. de. ynit Eccles.*

they

they in most danger that are men most eminent, and of greatest note for profession. Wee saw before what speciall reason Satan hath for it to seeke the ensnaring of such. Profane, and irreligious persons are not so beset, nor haunted so with importunity of Satans malice as those are & shalbe, that take ypo them the profession of Godlines. Profane and Godlesse persons are his owne sure enough already, and as hee <sup>o</sup> answereſ that exorcist taking vpon him to dispossesse a maid of the Deuill, and adiuring him to come out of her into himselfe; *What ſhall I neede to tempt, and poſſeſſe him of whom I ſhall haue full poſſeſſion at the laſt day,* So what cares he to tempt those that hee hath already poſſeſſion of, and are taken and led captiue at his pleasure. And beſides nothing the aduantage and gaines comes in by ſuch mens ſins as doe by the fowle, and notorious falles

o Quidā paſtaris  
fungens munere  
in pago Durwes  
circa Esweiler  
puellam nomine  
Helenam diaboli  
obſidione preſ-  
ſam liberare  
uelle elato ſu-  
perciā promi-  
tebat atq; ſe  
operem ludere  
videns indigna-  
bundus tandem  
in hec verba  
erupit, que non  
intellexit ſurum  
dæmonem for-  
taſſe ſperabat.  
Si vñambabes,  
potefiatem  
transmigrādi in  
Christianis fan-  
guinē trāſmigra  
ex illa in me. Cui  
incūſtanter lati-  
nē, et quidem  
iuridice ieffon-  
dit Diabolus,  
Quem pleno  
iure in poſtromo  
die poſſidebo,  
quid opus eſt  
illum tentare.  
Wier de præſt.  
Dæmon lib. 5.  
cap. 24.

falls of such as professe religion. Therefore the Deuile seeking a new possession, and withall the raysing of his Kingdome by their fals, it is apparant that they are in greater dangers of Satans malice then the other. It therefore concernes them out of the Conscience of this malice, of his, & their owne frailty, to bee very iealous and suspitious of themselues, and out of that feare and Iealousie to watch and pray.

Our hearts are false and fickle exceeding ready to close with Satan, therfore keep so much the more strickt watch ouer them. Wee are exceeding weake and frayle, looke vp to God, and begge his helpe. *It is God that keepes the feete of his Saints, and the wicked shalbe silent in darkenes.* 1. Sam. 2. 9. Except the Lord keepe the City the watchman matches in vaine, and except the Lord keepeth the feete of his Saints, all their watching is in vaine. Alas if wee

wee trust to our owne keeping how soone wil our feete be ready to slip, how fowle shall wee fall, and into what scandals shall not we runne? And then how farre would wicked ones bee from being *silent in darkness*? Indeede when God keepes his Saints feete, he *silences*, & stops wicked mens mouthes, because then they haue nothing to say against Godlinesse. But if God keepe not the *Saints feete*, how soone and how wide are wicked mouths opened to clamour and blasphemē? Therefore out of an holy feare and iealousie of our owne weakenesse, let vs dayly petition God by prayer that he would keepe vs that our feete may not stumble; that hee himselfe would take the charge of vs that wee dash not our foote against a stome. There is a promise *Ier.31.9. I will leade them, I will cause them to walke in a streight way wherein they shall not stumble.*

Now

Now when men out of a feare and  
iealousie of their owne infirmity  
and frailty, doe dayly looke vp to  
God, and beg guidance, and safe  
cōduct from him, he wil leade them  
and make them walke in a straight  
way wherein they shall not stumble.  
This was Davids practise. *Psal. 5.*  
**3.** *Leade mee O Lord in thy righte-  
ousnesse because of mine enemies, or  
mine obseruers, as Iunius renders  
it, make thy way streight before my  
face.* He saw that he had many eyes  
vpon him that obserued, and watcht  
him narrowly, he knowes his owne  
readines to turne aside into by and  
crooked wayes, his suite therefore  
to God is, that he would leade him.  
Whilst God hath a man by the  
hand how safe is a man from fal-  
ling? And God that *keepes the feete  
of his Saints.* *1. Sam. 2. 9.* hath his  
*Saints in his hand.* *Deut. 33. 3.* *All  
his Saints are in thine hand.* It is  
good daylie by prayer to put our  
selues

selues into Gods hand. It is iust with God to checke selfe confidence & to let such men slip & fall too, that by their falls they may know their frailty. ¶ Peters cause is well knowne, *Though all, yet not I,* he was of forward spirit, but knew not how to measure himselfe, if hee had had more feare & iealousie he would haue beene more watchfull, and haue sought more to God, and would haue said rather, *If all men should, yet Lord by thy grace keepe mee that I may not deny thee.* Hee had beene more secure if hee had beene lesse secure. But now that he stands wholly vpon his owne legs, how soone, & how miserably falles he? The child that cares not to be led but will goe of himselfe, gets many a knocke, and many a shrewde fall, but the childe that is fearefull, and out of his feare will bee in the mothers or nurses hand, and will cry to be led, that childe scapes many a broken face.

2. Mor.

q Laudo Pe-  
trum sed primi  
erubescit pro  
Petro. Quam  
prompto animo,  
sed neficiens se  
metiri. Aug de  
diuersi, fer. 39.

2. Mortifie your dearest lusts. A fostered and a cherisht lust doth exceedingly endanger a man , puts him into great danger of falling into scandal. Let a lust be loued, and cherished and it will so befoole , and bewitch a man that hee will maintayne, and sockle it though it be with the hazard of the credit of Religion , and the Gospell , it will grow so strong at the last that it will headlong him into some scandal or other. Therefore deale seuerely with these lusts , that will bring thee happily to doe that which will cause God to deale seuerely with thee , be sure to make sure worke with them by mortification, that is a good way to preserue thee from scandal. This is the very course our Sauiour here prescribes. Hauing in this seauenth verse shewed the woe that falles vpon the giuers of scandals , see what he inferres , Verse.8.9. Wherefore

fore if thine hand; or thy foote offend thee cut them off, and cast them from thee, &c. And if thine eye offend thee plucke it out, and cast it from thee. &c. Marke then what it is that makes men offend. Namely mens lusts, *their right hands*, *eyes*, *feete*. These bee the scandal-breeders. If a man would bee free from giting of offence he must *out*, & *off* with that which *causes* him to offend. Now lusts when they are made much of, when they be made deere, *hands*, and *eyes*, and *right eyes*, assuredly they will *cause* men to offend. Therefore the way to saue our selues that they cause not vs to offend, is to offend them, the way is by mortification to *cut off*, and *cast away*, such hands, feete, and eyes as will cause vs to offend. Were but this done how happily might many fowle scandals be prevented? If *Dauid* had presently *pluckt out* his wanton eye, and cast it

it away ; how easily had hee beeene secured from that great offence hee gaue ?

It may be many a man out of the great pride of his heart , and his abundant selfe-loue makes his credit and esteeme amongst men to be his *right hand, his right eye, his very Idoll.* Now this is a lust that will cause a man to offend. A man in this pride and selfe-loue to mainaine and vphold his good opinion and esteeme , runnes into this and that secret euill practise, and rather then his esteeme, and credit should sinke in the world, vses a number of shifts, and dishonest courses , and a comparie of deceitful guiles to vphold his esteeme , and runnes so far in at last , that he come not off, without fowle scādal. Now mortification and selfe denial had preuened it. If such a man had pluckt out this eye, cut off this hand & foote , hee had not haltered , nor stumbled

nor

nor fallen into scandal. The not cutting of this foote caused the stumbler the fall. One chop had saued and preuented all, for if he had but denied himselfe, and thus thought with himselfe, If it bee Gods will that I shall bee low, and meane in the world, if he will haue mee come downe and be in an inferiour estate, his will bee done, I will humbly submit to his pleasure, and I will not to vphold my credit in the world for a time hazard, and wound the credit of the Gospell, and religion, I will tread my credit vnder foote, rather then bring any discredit vpon the Gospell; If thus by selfe-deniall a man could haue submitted to Gods wisdome and administration, & could haue mortified his selfe-loue, so as to haue laid his credit and respect in the world at Gods foote, how happily might a fowle scandal haue beeene preuented? Every unmorti-

R

fied

fied lust is a scandal that will cause a man to offend, so many lusts so many tares. Therefore burne, and fire those tares, gather out and cast out those scandals that will breed scandals and cause offences. *Math. 13.40.41.*

3. Labour for sincerity, and fruitfulnes in the wayes of God. I dare not say that all that fall into scandal are Hypocrites, & barren. But yet sure it is, that God many times punishes these two things with scandalous fals. When men are not so sincere and so fruitfull as they should bee, God leaues them to themselues, that by such scandalous fals they may be humbled, for not walking so sincerely and so fruitfully as they should haue done, and as their profession required at their hands. Therefore the more sincere, and fruitfull wee are, the more are we out of danger of scandals. See *Pbi. 1. 10, 11. That yee may*

may bee sincere and without offence till the day of Christ, Being filled with the fruities of righteousnesse. So then the way to bee without offence is to be sincere, and to be filled with the fruities of righteousnesse. So long as we adorne the Doctrine of God our Sauiour in all thing, wee shall keepe our selves from giuing offence. Now sincerity, fidelity, and fruitfulnes doe adorne the Doctrine of God, Tit. 2.9.10.

4. Thinke alwayes vpon those two texts. First that, Neb. 4.9. It is not good that yee doe, ought yee not to walke in the feare of our God, because of the reproack of the heathen our enemies? Are wee by Sathan tempted to any sinfull course that specially may prooue scandalous, thinke wee thus with our selues. It is not good that wee are about to doe, the thing is naught and sinful. If we doe thus how will enemies of godlinesse and religion triumph,

R 2 how

q. *Abundet hof-  
pitalitas vestra,  
abundent bona  
opera vestra  
Quod iubet  
Christus faciant,  
Christiani, &  
tantum suo ma-  
lo blasphemant  
pagani. Aug.  
Hom. ro in  
append. serm.*

how will they reproach and scorne religion and therefore to preuent their reproach, and to preuent the opening of their mouthes how ought wee to walke in the feare of God. I will rather die then give them iust occasion to reproach. If they will needes bee reproaching, let them doe it at their q. owne pe-  
rill, they shall haue no cause from mee to open their mouthes in reproachfull wise. And this is the very argument the Apostle vses to perswade women to a godly, discrete, chaste, and obedient carri-  
age, *That the word of God bee not blasphemed, Tit. 2.4, 5.* Secondly, consider the text, *Neh. 6.11.* Should such a man as I flee? And who is there that being as I am, would goe into the Temple to saue his life? I will not goe in. It were an happie thing in these cases if men would know themselves, what they are, and would stand upon it with Sa-  
tan

tan. *Should such a man as I doe thus?* *Nebemiah* we see would not goe into the temple to saue his life, when he considered what hee was, *Such a man as I? Being as I am?* It is no pride in these cases to stand vpon what we are, but much safety were in it. *Should such a man as I?* Why what a man is hee that professes religion? He is one that hath the Name of God called vpon him, *If my people on whom my name is called,* 2. *Cron. 7. 14.* Hee is one that is called with an *high calling.* *Phil. 3. 14.* Hee is one that is *called to Holiness.* 1. *Thes. 4. 7.* Hee is one that is *precious and honorable.* *Isa. 43. 4.* Hee is one of the *Saints of the most high,* *Dan. 7. 18. 22.* Hee is one of the *Sonnes of God.* *1. Ioh. 3. 1.* And now shall such a man as he run into fowle and base actions? Who, being as hee is, wwould not rather loose his life, then dishonour such a profession,

then disgrace such and so many dignities? Why did *Jeremy* so willingly subiect to Gods word? *For thy name is called vpon mee O Lord God of hostes.* *Jer. 15. 16.* And should such a man as he not giue all obedience to God? Why was *Ezra* ashamed to require of the King a band of Souldiers, and horsemen to helpe against the enemy? Because it would not stand with that profession hee had made before the King, *Because wee had spoken vnto the King* saying, *The band of our God is for good vpon all them that seeke him, but his power & his wrath against all them that forsake him.* *1. Ezra. 8. 22.* Hee had made this profession before the King, and should such a man as hee, that had made such a profession doe a thing so contrary thereunto? What a fowle shame had that beene? No wonder, hauing made such a profession, that he was ashamed to doe it.

it. If men would but seriously consider what kind of persons they are, and what kind of profession they make, oh how would they for shame not meddle with base actions. What was the reason that *Mordecay*, would not bow to *Haman*? *They stake to him daily, and hee hearkened not vnto them.* And what was his reason. Reason good enough, *He told them that he was a Jew.* It would not stand with the religion hee profest to bow to *Haman* as they bowed to him. *He was a Jew, one of the people of God, that professed the worship of the true God alone, and should such an one as hee bow downe to Haman, not onely a mortall man but an accursed Amalekite?* Who would being as hee was, if it had beene to haue saued his life, haue wronged not so much his nation as his religion, and profession as to haue bowed to him. What

made *Abraham* that hee would not take any thing that was the King of *Sodoms* from a threed euuen vnto a shooe latchet, but because the

King of *Sodom* shoule not say, *I haue made Abraham rich.* Gen. 54.

23. Like enough *Abraham* had vp on all occasions, and in all places professed that God whose name he professed had made him so rich, therefore would hee doe nothing that might be any preiudice to that his profession, hee had a care so to carry himselfe that the enemies of God should not haue any thing to say that might disgrace his profession. Thus if a man would consider the highnesse of his calling, the honour of his profession, and would in all temptations vnto fowle and shamfull actions but thinke, should such a man as I doe this? or who being as I am, would doe this? how might hee bee preferred from many a foule scandal? *Mordecay*

told

told them he was a *Iew*, doe thou in all tentations to foule actions, tell Sathan thou art a *Christian*, and should such a man as thou doe so?

5. Looke vpon other mens' fails, and tremble, and take warning by them. Say not in the pride and carnall boasting of thy spirit, rather then I would haue done as he hath done, I would haue died a thousand deaths; To condemnne such as fall scandalously, is not a thing to be condemned, who shall dare to iustifie such? But a comparatiue condemning of other mens euils, so to condemne them as to commend and bragge of our selues, what in such cases we would haue done, and haue beene, so to condemne others, as thereby to raise our owne prayses, what good ones wee are, and would haue beene to them, so to make others blacke, as to make our selfes shew the whiter,

*Propone nihil  
esse quod tibi  
accidere non  
possit.*

*Vita soueam in  
quam vides a-  
lium coram te  
incidisse. Alio-  
rum perditio  
tua sit canticum.  
Bern. de Inter.  
Dom. cap. 45.*

this

*Tamen si alii  
cui tanta est si-  
ducia de immo-  
bilitate proprie-  
tatis infirmitatis fal-  
tem sollicitis re-  
formidet ne ipse  
sit scandalum  
visibus alienis,  
sed terreatur  
voce Domini  
commendantis,  
ve huic mundo  
ascandalis,  
Cypr. de sin-  
gul. Cleric.*

this is very dangerous. This fa-  
uours of much Pride, and in such  
causes it may be iust with God, so  
to giue vs vp to the power of our  
owne corruptions, that wee may  
fall into the selfe-same euill so con-  
demned.

That Prouerbe of *Salomons*  
would be thought vpon in all such  
euent, *Pro. 27. 19. As in water  
face answers to face, so the heart of  
man to man.* Let a man looke into  
the water, hee sees in it a face in all  
points answering to his owne, the  
same spots, Warts, Moulds, and  
blemishes that hee sees in the face  
in the water, they are all in his own,  
there is face answering to face. *So  
doth the heart of a man answere to a  
man.*

The same euils, corruptions, lusts,  
and sins that thou seest in another  
mans heart, breaking out in his  
life the very selfe-same are in thine  
owne heart, his heart to thine is  
but

but a face answering thy face, his heart is but as the face in the water to thy face, therein mayest thou see what is in thine heart. And therefore his heart being the very picture of thine owne, looke not vp on his fals, but with feare & trembling, considering least thou also thy selfe mayest bee tempted, and fall as fowle as he. His heart naturally is as good as thine, and thine naturally as bad as his, and therefore no better course in the view of his fall, then to feare and tremble, least thine heart may serue thee as slipperie a tricke as his heart hath done. Such humble feare and trembling wil awaken to an answerable caution, and so may prooue a good preseruatiue against the danger of Scandals.

2. A second thing, this point of Gods seueritie may teach, is to stir vs vp to mourne and grieue when Scandals fall out. There be diuers

grounds

grounds of mourning in such cases.

As first in regard of the ~~woe~~ that is to the world from offences, and the great mischief that will bee done by them, That so many will start at and flee from Religion, that so many will blaspheme the Name of God, that so many will bee hardened to their owne ruine, here is cause enough of mourning to all good hearts. There is a compassion and there be bowels to bee showne to mankinde, euen to reprobate ones, and a sorrow should there be for the losse of their bloud. And secondly, a sorrow should there be for Gods dishonour, the Churches reproach. But thirdly, there is yet another ground of sorrow arising from this point, a sorrow there should bee in such events in regard of the ~~woe~~ that wil fall vpon such by whom the offence comes. If their case bee such that so many

woes

woes will persue them, then how should mens bowels earne with compassion towards them, and out of Christian pitie commiserate their condition? The course of the world is to reioyce, and insult ouer such.

That is not lawfull in sinlesse cases, *Prou. 24. 17. Reioyce not when thine enemy falleth, namely, into some outward affliction, neither let thine heart bee glad when bee stumbles;* Therefore much more vnlawfull in cases of sin, and scandal. This highly displeases God. Others it may be reioyce not, are not glad, but in the meane time they mourne not, neither are they in sorrow for Gods dishonour, or the offenders danger. Surely, as there is ioy in Heauen when one sinner repents, and rises, so should there be sorrow on earth, when one man professing Christ, sinnes, and falleth fowle. This was the *Corinthians* fault, *1. Cor. 5.*

2. And

2. And you are puffed vp and haue not rather mourned. They should therefore in that case haue mourned, and sorrowed as for Gods dis-honour, so for the danger into which that man by his scandal had brought himselfe. And this being done might be a great helpe to stir vp a man falne into a scandalous sin to mourne for himselfe. For when hee shall see others lay his case to heart, and to be so sensible of his ill condition, how may it stirre vp himselfe to take his condition to heart much more. It is said that *Samuel* mourned for *Saul*, now when *Saul* should heare that *Samuel* mourned for him, if there had bin any grace in his heart it could not but haue made him mourne for himselfe. It must needs haue thus wrought vpon him. Doth *Samuel* mourne for mee, and lies my case heauie at his heart? Alas then what cause haue I to mourne for my selfe

selfe. It is I that haue sinned, and it is I that must smart. What is it to *Samuel*, that I must vndergoe such woe, if therefore hee, how much more should I mourne. Thus others sorrow might prouoke such to mourne.

3. Lastly, this feueritie of Gods Justice considered, it serues for the terroure, and the humbling of such by whom offences come.

Here is that which may breake the hearts of them, and make them melt into godly sorrow. *Woe vnto him by whom an offence comes.* Is an offence come by thee, and art thou falne into a scandal? behold here a woe out of Christ's mouth pursuing thee, and readie to arrest thee. Behold a woe posting after thee to blast thee in thy Name, to brand thee with Infamie and Reproach. A woe following thee to cast thee out of the hearts, and societie of Gods people

ple, A woe following thee to smite thee with pouertie and sicknesse, A woe to smite thy Family, thy Children. And shall not such a woe terrifie, and mightily humble thine heart? How should the dread of such a woe hanging ouer thine head lay thee in the dust? If a man had no care of his owne soule, or no care of his credit, or no care of societie with the faithfull, yet if a man had but any bowels of nature towards his poore children, here is that which may make his bowels earne and roule within him. Alas what haue I done? I haue brought a woe vpon my selfe, and children. Ah, sayes Dauid, *These sheepe what haue the done?* So mayest thou, Alas, these poore babes, and innocent Lambes what haue they done? An heauie woe may ouertake and smite them for my folly. Woe is me, the cause that my soule hath to bee humbled, Oh the cause that I haue

haue to put my mouth in the dust? Here is that which shoulde make a man hang downe his head with sorrow to thinke of that *woe*, that is pursuing him at the heeles. If a man had a Bayliffe or a Sergeant alwayes watching, and dogging of him at the heeles, that he could not stirre out of his doores, but hee would be ready to haue him by the backe, in what a deale of feare would a man bee in such a case? What a deale of care would hee take to make his peace, and compound with his Creditours? Now when a man is fallen into a Scandal, presently a *woe* is sent out to pursue and attach such a sinner, oh then the feare, the depth of humiliation and sorrow, that the dread of this woe should worke in such a man? It should make him doe as in that case, *Prov. 6.3,4. Goe humble thy selfe, Giue not sleepe to thine eyes, nor slumber to thine eye-*

S      lids,

<sup>t</sup> Grandi pligae  
alta & prolixa  
opus est medici-  
na. Grande sce-  
lus grandem ha-  
bet necessariam  
satisfactionem.  
Ambros. ad  
Virg. l. apf.

lids, till thou hast made thy peace  
with God. <sup>t</sup> Goe and doe as Lam.  
3. 28, 29, 30. Hee sits alone and  
keepes silence, bee puts his mouth in  
the dust if so bee there may bee hope;  
He giues his cheek to him that smites  
him, bee is filled full with reproach.  
Sit alone and keepe silence, and  
neuer wonder, nor murmur that  
thou art left alone, but Leuit. 26.  
41. accept of thy punishment. And  
certainly, where a man is truely  
humbled he will doe so. *Sit alone?*  
I cannot find fault with it, I deserue  
it, accept it. Oh put thy mouth in the  
dust, thou that hast laid thine honor  
in the dust, thou that hast laid the  
honour of religion in the dust. *Giue*  
*thy cheeke to him that smites.* Art  
thou reproached, and filled there-  
with? take it as the due desert of thy  
wayes, and say with Ecebolius ly-  
ing, and howling at the Church  
doore, <sup>u</sup> *Trample vpon me that am*  
*vnsauourie salt.* If at any time thou  
be-

<sup>u</sup> Calcate me  
salem in spi-  
dum. Socrat.  
lib. 3, cap. 11.

beginne to haue but a chearefull thought in thine heart, a chearefull looke in thy face, a chearefull word in thy mouth, dash all chearefull thoughts, lookes, wordes, and behauours, dash them all with the thoughts of this *Woe*. Thinke still where euer thou art, what euer thou art doing, that thou hearest the sound of this text, and the sound of this *Woe*, ringing in thine eares, *Woe to him by whom the offence comes*. What, I laugh? I bee merrie and iocund? I bee chearie and iolly, that haue such a *Woe* hanging our mine head? Oh my soule! droope, and hang downe thine head, and be in bitternesse of spirit, and y neuer haue one lightsome looke, till the light of Gods countenance shine vpon thee. Who knowes if God should see a man thus droope vnder the Conscience of his sinne, thus laid low vnder the feare of this *Woe*, but

God

y *In berepani-  
tentie usq; ad  
finem vite.*  
Ambros. ad  
virg. l. p. 5.

God of his mercie might in some  
measure mitigate this *Woe*, at  
least might shew mercie  
to the soule in its  
peace and par-  
don.

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**FINIS.**

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